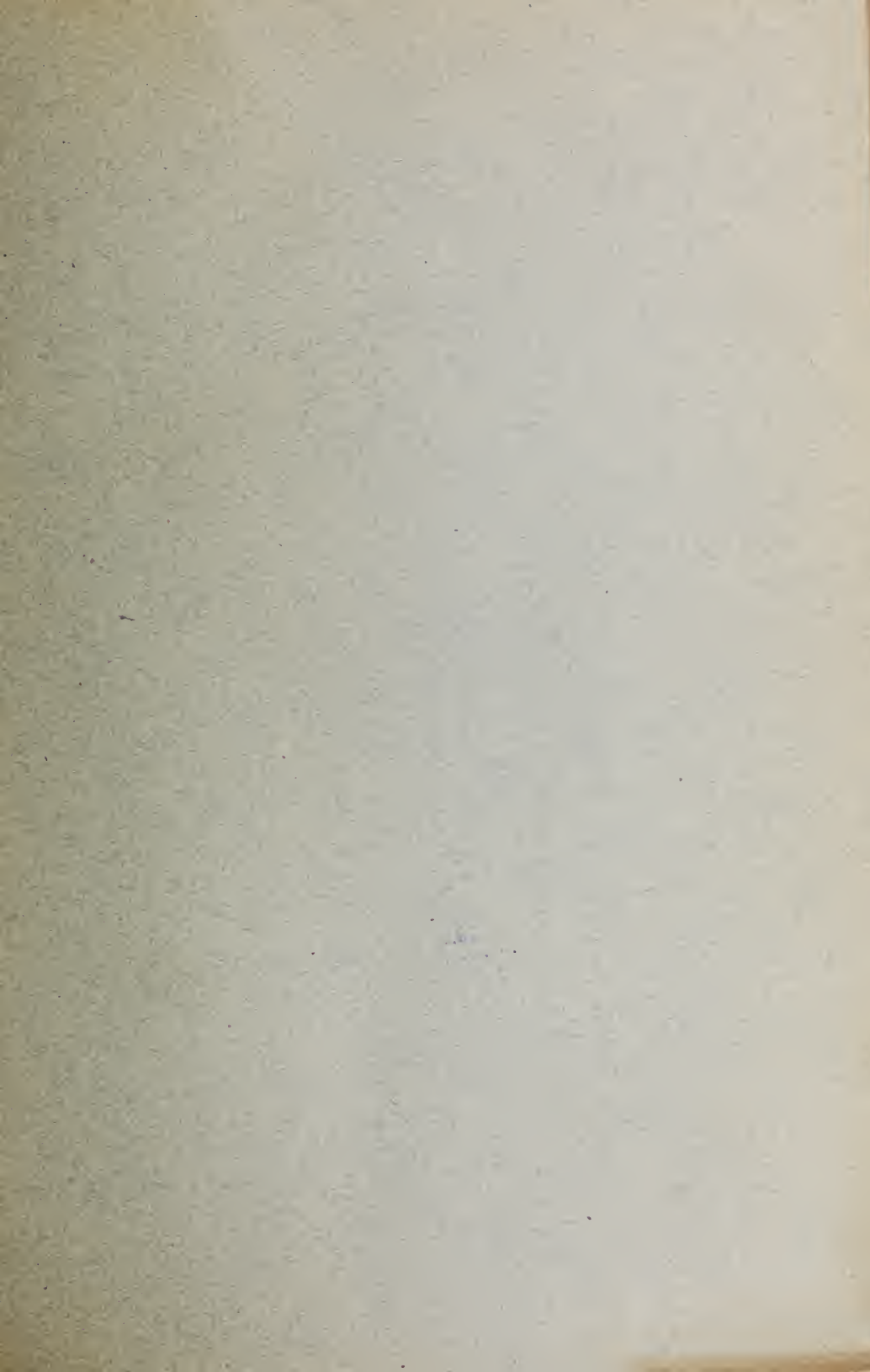


Division I
Section 7
No.

RESERVE
STORAGE





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THE
MISSIONARY HERALD.

VOL. LXXXIII. — AUGUST, 1887. — No. VIII.

THE receipts for the past month are about \$1,000 less in donations, and \$3,600 less in legacies, than those of the corresponding month last year, thus increasing by about \$4,600 the deficiency of the ten months of the financial year. Two months only remain, calling for specially generous gifts from churches which have not yet sent their annual contribution, and from individual donors. During these two hot months of July and August we ought to receive not less than \$150,000, besides an extra thank-offering of \$50,000 for Japan. Who will "devise liberal things" in the endeavor to provide for this \$200,000? "Pray ye the Lord of the harvest" that he will raise up large-hearted givers who shall discern their privilege in coöperating with Him in sending forth "laborers into His harvest."

WE have before referred to the visit in Japan of Mrs. Leavitt as representative of the World's Woman's Christian Temperance Union. Rev. Dr. Davis, of Kyoto, reports that many of the leading men of Japan have, through her influence, become not only interested in the cause of temperance, but of purity and of the elevation of woman in general. A leading native gentleman said to Dr. Davis: "Mrs. Leavitt is a second Commodore Perry to the women of Japan."

TIDINGS from Austria show that the authorities are looking with no favor upon the success of missionary movements. Mr. Clark reports that on the nineteenth of June he was called before the criminal court in Prague on a charge of disturbing the public peace. A long document was presented against him, and he was required to make answer in behalf of himself and his helpers. What the immediate issue will be it is impossible to say; the ultimate result will doubtless be the furtherance of the gospel. Already, as Mr. Clark reports, God is bringing good out of evil, and the meetings are well attended by interested hearers.

ON the occasion of a farewell meeting at New Haven, in connection with the departure of Rev. R. A. Hume for India, aside from the Congregational ministers present, there were several clergymen from other denominations, two Episcopalians, one Baptist, one Presbyterian, and one Methodist, and perhaps others, cordially uniting in commending the outgoing missionary to God in prayer. Denominational differences become very thin or altogether vanish in the presence of the great thought that it is the business of all who bear Christ's name to carry his gospel to the ends of the earth.

THE annual meeting of the Western Turkey Mission was an occasion of special interest, the brethren regarding it as one of the most satisfactory meetings which has been held for many years. The reports from the different stations were unusually cheering, and the missionaries appear to have had new heart and hope. Rev. Edward A. Lawrence, recently of Syracuse, New York, fresh from a visit to mission fields in Japan, China, Corea, and India, was present with words of counsel and cheer, making helpful addresses, not merely at the annual meeting, but also, through an interpreter, before the Young Men's Christian Association of Constantinople.

DR. GREENE, of Constantinople, reports that there are in that city four Mormon missionaries from America. They seem to have taken up their residence there, and have held one public meeting. Circulating tracts in English, French, and German, they propose to issue them soon in the languages of Turkey. In these tracts they claim that they are "Christians" and "Latter Day Saints," with new illumination. They say nothing, however, about their polygamy, and when asked about it declare: "Oh, that is not to be mentioned; that is a personal matter, like the harem of Mohammedans." Nothing is said of their securing any recruits for their colony in Utah.

ACCOUNTS still continue to arrive concerning the famine in Cilicia, in view of which we presented an appeal last month. We are happy to say that responses have already been made to this appeal to the amount of over \$3,300, and the money has already been forwarded to the Committee having in charge the matter of relief. It is greatly to be hoped that the area of this famine will not be extended more widely. As will be seen by a letter from Dr. Farnsworth, on another page, grave fears are entertained at Istanose and Angora, in the Western Turkey field, of a failure of crops. The need at Adana and vicinity will by no means be met by the supplies already in hand, and any who are disposed to furnish aid to the sufferers in Turkey will please forward their contributions to Mr. L. S. Ward, Treasurer of the Board, who will transmit them at once to the Committee at Constantinople.

SINCE the double mail from West Africa was received and in type, as reported on another page, further letters have arrived, both from Bailundu and Bihé. The accounts are still favorable. We can only refer in this issue to the chief item of news, which is that the king of Bihé, who at the previous accounts was giving our brethren a deal of trouble, had suddenly died. He and one of his headmen had threatened to drive the mission from Bihé, and serious consequences were anticipated; but suddenly one morning the message came from the *ombala* that Jamba Yamina had gone to his final account. A caravan had arrived from the coast the previous night bringing rum, and the king drank heavily—so heavily that during the night he died. One of the missionaries writes: "I do not know that it is right to praise the Lord for the death of a wicked man, but you can hardly imagine what a relief it is to us. As to the future, we know nothing, and have not a guess as to who the new ruler will be." But this much is believed, that all the headmen, with a single exception, are favorable to the missionaries, and no disturbance whatever is now anticipated.

WE learn little beyond what is found in the daily papers concerning the political situation at the Sandwich Islands. The king and his ministers have conducted themselves so that they have lost the support of the best men of all classes in the kingdom. There seems to be no escape from the conclusion that the charge of bribery against the king in the matter of licensing the selling of opium is sustained. The late prime minister, who had acquired great influence over the king, and who is responsible for much of the corruption which has prevailed, was a mere adventurer, totally unfit for his position. It is probably for the best that, in the reorganization which the telegraph now announces as having been accomplished, the king has not been deposed, but has been made to accept the will of the people in the choice of his ministers. The men named as composing the new cabinet are believed to be men of probity and ability, who will administer the government according to the Constitution. The prime minister, though an Englishman by birth, has been a resident of the Islands for about forty years, and a man well reported of. A change of some sort was inevitable, and it is a matter for thanksgiving that it seems to have been accomplished without bloodshed, with promise of permanence and peace.

WE congratulate the Boards of the Home and Foreign Missions of the Presbyterian Church that they are to have a building in New York worthy of the work which they represent. Through the gift of the late James Lennox, the property of great value at the corner of Fifth Avenue and Twelfth Street will become the centre for the missionary operations of the Presbyterian Church. We rejoice with our brethren in this new aid in their work.

A GENERAL Conference on Foreign Missions, similar to the one held at Mildmay Hall, London, in 1878, has been called to meet in London some time during 1888. A large committee, representing the chief missionary societies of Great Britain, has been chosen to make preparations for the meeting, and American and Continental societies are asked to coöperate. R. S. Moncrieff, of the British and Foreign Bible Society, 140 Queen Victoria St., London, is the General Secretary of the Committee, to whom all communications should be addressed. These conferences are of great interest and value, and it is believed that the gathering of 1888 may be made much more useful than any of its predecessors.

THE telegraph brings tidings of election by the Bulgarian Parliament of Prince Ferdinand of Saxe-Coburg-Gotha as Prince of Bulgaria. It is quite possible that before this paragraph reaches the eyes of our readers it may prove that the election has been vetoed by the Sultan or the Czar, or by some other of the Great European Powers. Little is known of the Prince, save that he is a Roman Catholic. He is not in the line of succession in the dukedom of Saxe-Coburg, the heir-presumptive to that duchy being Alfred, Duke of Edinburgh, the son of Queen Victoria. The Bulgarians have conducted themselves wisely since the retirement of Prince Alexander, and their claim that, since the Great Powers have not selected a ruler for them, they have a right to choose one for themselves, is but reasonable. May God protect them from the evil devices of those who would destroy their nationality !

How can we gain anything like an adequate conception of the multitude of people who dwell upon the face of the earth, and especially of that immense portion which has not as yet received the gospel? Consider that if you were to count one hundred persons each minute and were to so spend your days and nights, without sleeping or eating, in counting at this rate for twenty-seven years, you would not have quite finished your enumeration of the population of the globe.

THE fourth annual meeting of the International Missionary Union will be held at Thousand Island Park, New York, August 10-17. This Union is specially designed for missionaries of all societies who may be in the country, but the sessions are also open to the public, and all persons are cordially invited to be present. These Meetings have been helpful in time past, and greatly enjoyed by those who have attended them, and the forthcoming meeting promises to be as helpful as its predecessors.

REPORTS come from Japan that when certain subordinate officials in the province of Osaka were found by the governor of the province to be engaged in the study of English, he immediately subscribed to the fund to defray the expenses of their studies; so much is the use of English desired by the government and the people. And not only is a foreign language approved, but foreign customs are being adopted by all classes in Japan. Even the chief priest of the Honganji, according to *The Japan Mail*, when he went to Kobe to receive the Emperor, wore foreign clothing. This is said to be the first instance of the kind which has occurred.

At the late meeting of the American Baptist Missionary Union at Minneapolis, a request was received from the American Baptist Publication Society that the Union take charge of missionary work in Turkey, already begun by the Publication Society. The whole matter was referred by the Union to a committee of seven for investigation, and the Union authorized its Board of Managers to assume this work only on condition that this committee of seven report in favor of so doing. We are confident that a thorough investigation of the case will show this committee that every principle of missionary comity requires that the missionary work in Turkey should be left to those who have begun it and are now prosecuting it with vigor and with success.

IN response to the request for books in the June number of the *Herald* from Mr. Barton, of Turkey, and Mr. Atkinson, of Japan, for the use of the native preachers and teachers who can read English, *over one thousand* volumes have been generously given. The supply designed for Harpoot, which will be distributed among the graduating class of the Theological Seminary, has been examined by Rev. Dr. Barnum, who has recently arrived from Harpoot, and he expresses himself as much pleased with the character of the books which are now awaiting shipment, and he wishes, in behalf of the young men, to express his thanks. The contribution is timely, and the books will be of great value. The large number of persons who have contributed these volumes may be assured that they will be carefully distributed and will be serviceable not only immediately, but for a long time to come.

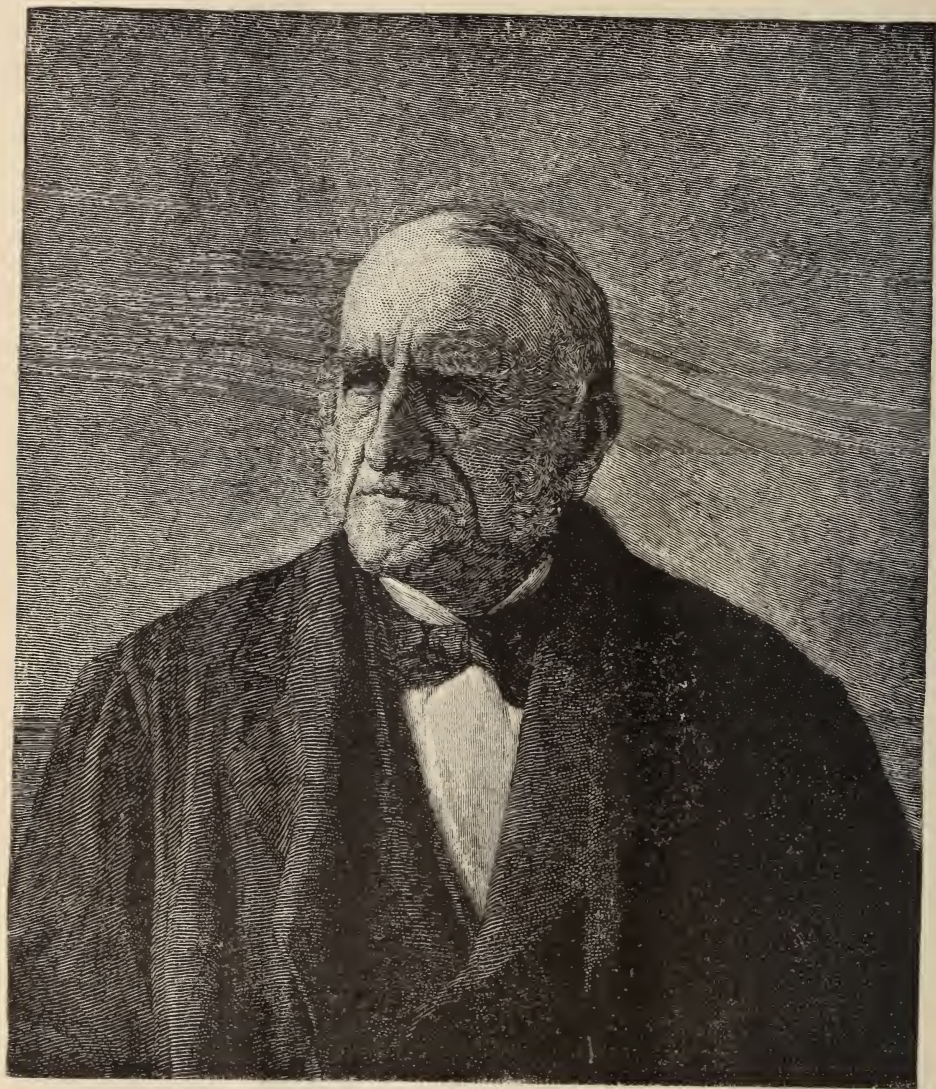
PRESIDENTS OF THE AMERICAN BOARD.

BY REV. A. C. THOMPSON, D.D.

IT is an occasion for devout thanksgiving that the American Board has been so eminently favored in its five presiding officers.¹ On the score of talent and character they have all been men of mark. Three of them graced the legal profession, and as members of our national Congress, commanded universal respect for their statesmanship, their unbending integrity, and the consistent exhibition of Christian principle. Two of them were highly respected ministers of the gospel; two were governors of a New England State; two ranked high as presidents of colleges. Two of them died in office. What shall be said of the service, as President of the Board, which one of those last referred to rendered for so long a time, so honorably and so acceptably? In all those thirty years now at an end, did any spectator detect a look, an act, or word, that suggested pride of place or ambition or vanity? Who ever saw his mantle of modesty laid aside, or the benignity of that expressive countenance clouded? How were hundreds of hearts annually drawn forth in loving admiration of the simplicity, the true nobility of character manifested by the man who occupied the chair; who at the stated evening session uttered words so freighted with pertinent thought; and who, at the closing session, year by year, so felicitously expressed thanks for local hospitality.

"Born 1802." In that year the French Legion of Honor was instituted. But that year gave birth to one who, by natural and gracious endowments, belonged to the most honorable fraternity on earth. "Aged eighty-five." No President of our Missionary Board has died under seventy-five. One of them, Governor John Cotton Smith, rounded out fourscore years. Dr. Hopkins saw fourscore and five. Extreme old age did not come to him in feebleness, nor with tokens of senility. Deep and abiding interest and effort in behalf of missions favor longevity. Bishop Daniel Wilson speaks of visiting the well-known Danish missionary, Dr. Rottler, in India, and finding him with sight and hearing unimpaired at eighty-five. John Eliot, the apostle of the Indians, and Experience Mayhew, among the Red Men on Martha's Vineyard, lived to be eighty-five. More than three thousand years ago, Caleb, the son of Jephunneh, said: "Lo, I am this day fourscore and five years old. As yet I am as strong as I was in the day that Moses sent me," — and that was forty years before. Our revered and beloved leader who lately entered the goodly Canaan might have said the same; and the fellowship into which he has been ushered must seem not so much that of aged men as of youthful angels, in the presence of Him who only is the Ancient of Days.

¹ John Treadwell, LL.D., 1810-1823; Joseph Lyman, D.D., 1823-1826; John Cotton Smith, LL.D., 1826-1841; Theodore Frelinghuysen, LL.D., 1841-1857; Mark Hopkins, D.D., LL.D., 1857-1887.



Very Truly Yours
Mark Hopkins

PRESIDENT HOPKINS.¹

JUST as the last number of our magazine came from the press, the whole land was surprised and saddened by the announcement of the death of the eminent man who used to count it as among the greatest honors conferred upon him that he had been chosen through a long series of years to be the President of the American Board. Within the few weeks which have elapsed since the death of President Hopkins, the religious and secular papers have abounded in notices of his life and work. They have had a noble theme to dwell upon, as they have treated of his great qualities of mind and heart. Whatever choice words of eulogy might be used, there would be none to question their rightful application to one so esteemed and beloved. It is not for us to speak of Dr. Hopkins as a thinker in the department of mental and moral science, or as an educator of young men, a sphere in which he seems, at least to many, to be peerless.

The corner-stone on which his personality was built was Christian faith. He was not merely an eminent scholar and instructor and, in addition thereto, a Christian believer, but his religious convictions were the very warp and woof of his character. He believed in God and in Jesus Christ the Son of God, who was also the perfect man and the Redeemer of men. This faith dominated all his thinking and all his teaching concerning man. Loyal to his Master, whom he would serve as well as adore, he could not fail to take upon his heart the wide interests of his kingdom. The missionary zeal which President Hopkins ever manifested was not accidental or by reason of his personal connection with those who were engaged in this form of work, but it was the logical outgrowth of the fundamental principles on which his character was founded: Christ was the great Master; his rule was most beneficent, his kingdom most worthy of being sought. Hence it was that when he presided at the successive Annual Meetings of the American Board, and especially when he arose on the third evening of each session to make his annual address on some great theme relating to the kingdom of God, not only his wit and wisdom and learning, but his whole unique personality found their complete and proper sphere for exercise. Every hearer of these addresses felt that one of the greatest of men was to speak on the greatest of themes. It is one of the peculiar blessings which God has bestowed upon the American Board that for thirty years he has given it such a President. In our sorrow over the present loss, we should not fail to be grateful that the gracious gift was continued to us so long.

At the funeral services of President Hopkins, held at Williamstown, June 21, among the large number of representatives of various organizations present, the American Board was represented by its two foreign Secretaries and the Chairman of the Prudential Committee.

¹ Mark Hopkins, born in Stockbridge, Massachusetts, February 4, 1802; graduated at Williams College, 1824; graduated at Medical College, as M.D., 1829; chosen professor at Williams College, 1830; licensed to preach, 1832; president of Williams College in 1836; chosen a Corporate Member of the American Board in 1838, and its President in 1857; died at Williamstown, June 17, 1887.

The Prudential Committee has placed on its records the following resolutions :

Resolved, That the Prudential Committee hereby record their deep sense of indebtedness to Him who is Head over all things to the Church, for having called to the Presidency of the American Board a man of such superior endowments and elevation of character; so unostentatious and self-forgetful; so widely revered and beloved. During a period much longer than that of any other presiding officer of the Board—indeed approaching one third of a century—he was present, with a single exception, at all annual gatherings of that body. His benignant countenance, his impartiality, and wisdom were a benediction. While connected as instructor for almost threescore years with a college many of whose alumni have become foreign missionaries, he has, for one half of that time, by his addresses at the Annual Meetings, been an educator of thousands of mature minds assembled from different parts of our land. The numerous and widely scattered constituency of the Board, and a large group of laborers yet more widely dispersed beyond sea, will with us give thanks to God for an official service so acceptable and so prolonged. At the time of his decease, Doctor Hopkins was by seniority of membership also at the head of the Board. In a good old age, and with remarkable freshness of mental powers, he has been removed not by death so much as by translation. He is not, for God has taken him.

Resolved, That, in heartfelt sympathy and remembrance in prayer, the foregoing be communicated to the bereaved widow and family of our venerated friend.

THE FAMINE IN ASIA MINOR.

SINCE the statement in reference to the famine prevailing on the Cilician plain appeared in the last number of our magazine, further tidings have reached us of the sad disaster which has befallen that usually fertile region. A Committee has been organized at Constantinople to appeal for aid and to superintend the distribution of whatever is contributed. A balance, amounting to some \$1,300, remaining from a fund raised some years since for famine relief, during a period of want in the Angora district, has been appropriated for the immediate need of the suffering in and about Adana. The following letter from Rev. Dr. Farnsworth, who has recently returned to this country from his station at Cesarea, Western Turkey, giving the substance of letters received by him since he left Cesarea, indicates that the area over which want will prevail is likely to be much larger than was supposed. What Dr. Farnsworth says as to the effect of famine relief upon the minds and hearts of the people carries a suggestion to all those who would commend the Christian faith to the races of Turkey.

My Dear Brother,—The reports that reach me from Cappadocia and other regions show that the alarming drought of Asia Minor is widespread. One writes from Cesarea, about 150 miles from that suffering district which you reported last month, lying on the north side of the Taurus Mountains: "The lack of rain is causing almost a panic, especially among the poor. Flour is very dear and constantly going up. It is now about twice the price of last year. Everything is drying up." The same writer speaks of the heat as unusually severe.

Another correspondent writing from near Angora in Galatia, nearly two hundred miles west of Cesarea, gives a report that is even more alarming. The price of grain has advanced threefold. The season was then so far advanced that should rains come, still there must be great suffering. A week later, June 8, the same writer reports the continuation of the drought. He says:

"There is no hope for a harvest. Flocks and herds are suffering greatly, as every green thing is dried up."

It will be remembered that in 1875 this same region suffered fearfully from famine, and very many perished. The mortality would have been much greater, had not generous-hearted people in Great Britain and America responded most nobly to the appeals for help. The missionaries of the Board stationed at Cesarea superintended at that time the distribution of aid to the suffering, to the amount of something more than one hundred thousand dollars. In all that land the remembrance of what was then done is like a sweet aroma. Whenever I find myself among strangers who are not disposed to be properly accommodating, the thing that is most sure to awaken a lively interest is to let them know that I had some part in aiding those that were then suffering. It is to be hoped that now, as then, in proportion to the necessities of the case, funds will be put at the disposal of the Committee which looks after the famine fund. That Committee is composed of some of the best business men in Constantinople. Every one who contributes to this fund may be assured that no effort will be spared for the securing the very best use of the funds at its disposal. Only in cases of dire necessity will aid be given, and that will be given with no regard to nationality or to religious belief. Yours truly,

W. A. FARNSWORTH.

TAUNTON, MASS., July 7, 1887.

EXPLORATIONS IN WEST CENTRAL AFRICA.

BY REV. WALTER T. CURRIE, OF BAILUNDU.

[*The Missionary Herald* for May contains an account of explorations made by Mr. Currie to the south of Bailundu, through Chivanda, Ochipeya, and Owambo. Since then he has visited Bihé and other regions south and west of that kingdom, and his condensed account of the various districts through which he passed is here given, together with a small sketch-map made from his drawings.]

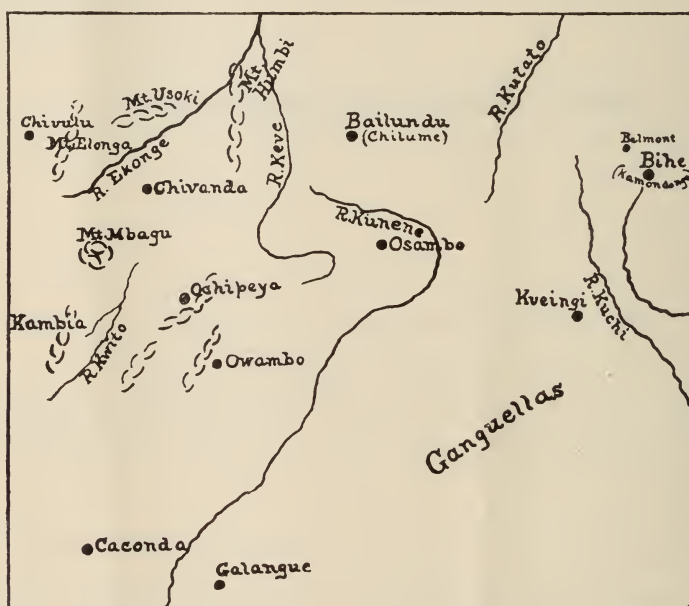
BIHE is the best populated country I have yet seen. There is much of the half-caste element there, and much disease among the people, especially skin diseases. I saw in Bihé several albinos, while in no other part of Africa have I seen any. The chief ruler is a gigantic, self-willed, avaricious, drunken, and voluptuous man.¹ Our station is admirably situated for aggressive missionary work; and there is very great need of such work. The brethren there were in good spirits at the time of my visit and received me with the utmost kindness.

Kveingi is a kingdom five days southward from Bihé, in the Ganguella country. The capital covers nearly as much ground as the *ombala* of Bihé, but the huts are more scattered. The king is quite an ordinary young man, who has lived at Benguella for a time, and has contracted some of the white man's bad habits, and learned from him a few good things, such as the use of soap and water and the benefit of decent apparel. At the time of my visit he was under the influence of strong drink. He first led me a dance about his court, and then became so affectionate that he must needs dine in my tent. I thought he was anxious to get an inventory of my possessions. However this was, he saw little of what I had with me, and though he asked for many things, he had to be satisfied with

¹ Jamba Yamina has died since Mr. Currie's visit.

two pieces of cloth. There are a good number of people in the country, but they differ from the Bailundus in features, dress, and language, and are perhaps more of a mechanical than an agricultural people. For a couple of needles my boys bought earthenware pots, made by the women, in which they cooked their food for the rest of the journey. The smiths of the country make arrowheads, spears, and bows out of iron that are known far and wide. Slaves are one of the chief articles of commerce; for a few yards of cloth or a small quantity of rum one could readily buy a bright boy or a promising girl; and, indeed, the king offered to give me a boy as a present.

Galangue is a larger country than either Bihé or Bailundu. The capital is about as large as that of Bihé and much larger than the ombala of Bailundu. The king is a shrewd, well-balanced young man. My carriers said, on first sight



of him: "Why, he is a mere youth!" Afterwards they were so well impressed by his general bearing that they declared: "He is just like King Kwikwi;" which is the highest compliment they know how to give a man. The people resemble the Bailundus very much and speak the same dialect, but they are not numerous. Indeed, the great bulk of the population of the country is apparently to be found in the capital. The villages are small and greatly scattered, large tracts of country lying between each group of three or four, and all in a single group would not make a large-sized village. The timber in the country is plentiful and of good quality. A plentiful and varied supply of vegetable food could readily be raised in the country. I purchased from the natives corn, beans, potatoes, tomatoes, onions, and oranges. It is also a fairly good grazing country; the cattle do well and give fine milk.

Leaving Galangue I crossed the Kunene into Caconda—a fine, healthy stretch of country which ought to be the home of a prosperous and contented

people ; but, unfortunately, it has for many years been a sewer for Portuguese criminals, who have broken the spirit of the natives and effectually checked all healthy progress. I was informed, however, that old things are to pass away and better take their place in the near future. A conditional promise has been obtained that the convict colony will be removed and a better class of men encouraged to settle in the country. A German resident expects this year to be awarded a contract to build a wagon-road from the capital to Benguela. Some Portuguese explorers (Ivens and Capello) are working hard to have a railroad run from the coast through Caconda to Bihé. I am also informed, as a good omen, that the governor-general and the governor of Benguela are to visit the country about the first of next May.

Three days' journey from the capital of Cacontla brought me to the ombala of Ocingola. The king received me very kindly. He is a man in about the prime of life and of very ordinary appearance. His village is not large, neither is his country.

From Ocingola I started for Kulunda, expecting to go on to the ombala of Osambo ; but after traveling one day it was hardly possible to get the men to go further in the direction of Osambo, for they said they were tired and the rivers were very much swollen ; so I resolved to go through Owambo to Bailundu.

In my opinion Owambo is a fine place, if not *the* best place south of Bailundu for the establishment of a mission station among Umbundu-speaking people. The country is of the same general character as Bailundu, and seems to be quite as fertile ; at least this much is true, that nowhere have I seen, in Africa, potatoes as fine as those we bought in Owambo, and the corn looked quite as thrifty as in other places ; while sheep and goats were also in good condition. The people much resemble the Bailundu people and, like them and the Biheans, travel somewhat toward the interior for purposes of trade. In one section I came upon a group of a dozen good-sized villages. The presiding *sekulu* is a younger son of the king, a man of fine presence, and one who impressed me quite favorably. So far as I have been able to see or can learn from others, the surrounding country is the best populated south of Bailundu, from Ganguella on the east to Benguela on the west.

SIR MONIER-WILLIAMS ON CHRISTIAN AND NON-CHRISTIAN RELIGIONS.

[The high rank of Sir Monier-Williams, Professor of Sanskrit in the University of Oxford, as an authority in all matters pertaining to Oriental literature, is recognized the world over. His previous utterances in reference to the so-called Sacred Books of the East have attracted wide attention and have been highly commended. Extracts from the address made by him last year before the British and Foreign Bible Society will be found in the *Missionary Herald* for October, 1886. At the recent anniversary of the English Church Missionary Society at London, Professor Williams made an address of remarkable character, which was in the line of previous utterances. We are sure that our readers will be glad to see this vigorous address of a great scholar and an earnest Christian gentleman.]

AN old friend of mine lately gone to his rest, the Rev. James Long, a valued missionary of this society, and founder of the James Long Lectures on the Non-Christian Religions, said to me a very few days before his death : " I hear you are going to speak at the anniversary meeting of the Church Missionary Society ; mind you urge upon our missionaries the importance of studying the non-

Christian religious systems." This suggestion was very gratifying to me, because it proved that he trusted me to speak with no uncertain sound on a difficult subject requiring great knowledge and experience. Certainly unusual facilities for the study of these systems are now placed at our disposal; for in this Jubilee year of the Queen, the University of Oxford, to which I belong, has completed the publication of about thirty stately volumes of the so-called Sacred Books of the East, comprising the Veda, the Zend-Avesta of the Zoroastrians, the Confucian Texts, the Buddhist Tripitaka, and the Muhammadan Kuran—all of them translated by well-known translators. But it seems to me that our missionaries are already sufficiently convinced of the necessity of studying these works, and of making themselves conversant with the false creeds they have to fight against. How could an army of invaders have any chance of success in an enemy's country without a knowledge of the position and strength of its fortresses, and without knowing how to turn the batteries they may capture against the camp of the foe? Surely I may take all this for granted. At any rate, I think I may do more good on the present occasion if, instead of dwelling on so manifest a duty, I venture to utter a few words of warning as to the subtle danger that lurks beneath the duty.

Perhaps I may best explain the nature of this danger by describing the process my own mind has gone through whilst engaged in studying the so-called Sacred Books of the East, as I have now done for at least forty years. In my youth I had been accustomed to hear all non-Christian religions described as "inventions of the devil." And when I began investigating Hinduism and Buddhism, some well-meaning Christian friends expressed their surprise that I should waste my time by grubbing in the dirty gutters of heathendom. Well, after a little examination, I found many beautiful gems glittering there; nay, I met with bright coruscations of true light flashing here and there amid the surrounding darkness. Now, fairness in fighting one's opponents is ingrained in every Englishman's nature, and, as I prosecuted my researches into these non-Christian systems, I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own Sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. "These imperfect systems," I said to myself, "are clearly steps in the development of man's religious instincts and aspirations. They are interesting efforts of the human mind struggling upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the one true religion, and that Christianity is, after all, merely the climax, the complement, the fulfilment of them all."

Now there is unquestionably a delightful fascination about such a theory, and, what is more, there are really elements of truth in it. But I am glad of this opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration. In the *Times* of last October 14, you will find recorded a remarkable conversation between a Lama priest and a Christian traveler, in the course of which the Lama says that "Christians describe their religion as the best of all religions; whereas, among

the nine rules of conduct for the Buddhist, there is one that directs him never either to think or to say that his own religion is the best, considering that sincere men of other religions are deeply attached to them." Now to express sympathy with this kind of liberality is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free trade. We must not forget, too, that our Bible tells us that God has not left himself without witness, and that in every nation he that feareth God and worketh righteousness is accepted with him. Yet I contend, notwithstanding, that a limp, flabby, jelly-fish kind of tolerance is utterly incompatible with the nerve, fibre, and backbone that ought to characterize a manly Christian. I maintain that a Christian's character ought to be exactly what the Christian's Bible intends it to be. Take that Sacred Book of ours; handle reverently the whole volume; search it through and through, from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limpness, no flabbiness about its utterances. Even skeptics who dispute its divinity are ready to admit that it is a thoroughly manly book. Vigor and manhood breathe in every page. It is downward and straightforward, bold and fearless, rigid and uncompromising. It tells you and me to be either hot or cold. If God be God, serve him. If Baal be God, serve him. We cannot serve both. We cannot love both. Only one Name is given among men whereby we may be saved. No other name, no other Saviour, more suited to India, to Persia, to China, to Arabia, is ever mentioned — is ever hinted at.

What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless wastepaper all these thirty stately volumes of Sacred Books of the East just published by the University of Oxford?

No — not at all — nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side — all by itself — all alone — and with a wide gap between.

And now, with all deference to the able men I see around me, I crave permission to tell you why, or at least to give you two good reasons for venturing to contravene, in so plainspoken a manner, the favorite philosophy of the day. Listen to me, ye youthful students of the so-called Sacred Books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity — that *He, a sinless Man, was made Sin*? Not merely that he is the eradicator of sin, but that he, the sinless Son of man, was himself made sin. Vyasa and the other founders of Hinduism enjoined severe penances, endless lustral washings, incessant purifications, infinite repetitions of prayers, painful pilgrimages, arduous ritual, and sacrificial observances, all with the one idea of getting rid of sin. All their books say so. But do they say that the very men who exhausted every

invention for the eradication of sin were themselves *sinless men made sin*? Zoroaster, too, and Confucius, and Buddha, and Mohammed, one and all, bade men strain every nerve to get rid of sin, or at least of the misery of sin, but do their sacred books say that they themselves were *sinless men made sin*? Understand me, I do not presume, as a layman, to interpret the apparently contradictory proposition put forth in our Bible that *a sinless Man was made Sin*. All I now contend for is that it stands alone ; that it is wholly unparalleled ; that it is not to be matched by the shade of a shadow of a similar declaration in any other book claiming to be the exponent of the doctrine of any other religion in the world.

Once again, ye youthful students of the so-called Sacred Books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity — that *He, a dead and buried Man, was made Life*? not merely that he is the Giver of life, but that he, the dead and buried Man, *is* Life. “*I am the Life.*” “When Christ, who *is* our Life, shall appear.” “He that hath the Son, hath Life.” Let me remind you, too, that the blood is the Life, and that our Sacred Book adds this matchless, this unparalleled, this astounding assertion : “Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.” Again, I say, I am not now presuming to interpret so marvelous, so stupendous a statement. All I contend for is that it is absolutely unique ; and I defy you to produce the shade of the shadow of a similar declaration in any other sacred book of the world. And bear in mind that these two matchless, these two unparalleled declarations are closely, are intimately, are indissolubly connected with the great central facts and doctrines of our religion : the incarnation, the crucifixion, the resurrection, the ascension of Christ. Vyasa, Zoroaster, Confucius, Buddha, Mohammed, are all dead and buried ; and mark this — their flesh is dissolved ; their bones have crumbled into dust ; their bodies are extinct. Even their followers admit this. Christianity alone commemorates the passing into the heavens of its divine Founder, not merely in the spirit, but in the body, and “with flesh, bones, and all things appertaining to the perfection of man’s nature,” to be the eternal source of life and holiness to his people.

Bear with me a moment longer. It requires some courage to appear intolerant in these days of flabby compromise and milk-and-water concession, but I contend that the two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called Sacred Books of the East which sever the one from the other utterly, hopelessly, and forever — not a mere rift which may be easily closed up, not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths, but a veritable gulf which cannot be bridged over by any science of religious thought ; yes, a bridgeless chasm which no theory of evolution can ever span. Go forth, then, ye missionaries, in your Master’s name ; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the gospel — nay, I might almost say the stubborn, the unyielding, the inexorable facts of the gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace,

reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake. Let it be made absolutely clear that Christianity can not, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread his everlasting arms beneath and land him safely on the Eternal Rock.

Letters from the Missions.

East Central African Mission.

RUMORS OF WAR.

MR. OUSLEY wrote from Kambini, May 4:—

“Since my previous letter we have had several rumors of war. Though there has been no fighting, it is said that a few hundred of the enemy’s men entered what is claimed as Portuguese territory, pillaged a few villages, and retired homeward. The Portuguese authorities have been giving considerable time to the drill of native militiamen. Though we are blessed with comparative quiet, yet there seems to be an undercurrent of uneasiness pervading the minds of nearly all the natives in this community. The least rumor of war completely upsets the average native. Many excuse themselves, when invited to come to our Sabbath services, by saying they are afraid of the ‘Manguu,’ Umganu’s army. They pretend that they dare not leave home lest, in their absence, a message should be sent, warning them of the enemy’s approach.

“We consider the present term of school the most successful we have ever taught in Africa. True, the number enrolled is not as large as formerly. We announced in February that on March 1 we would begin a term of three months’ study, and that we would give work to all who attended school regularly, to earn a garment or a wrap. Only the names of those willing to make the effort to come every day, unless specially prevented, were enrolled. There were thirty-four pupils enrolled for April, of which number twenty-four came

from the kraals near by. The average daily attendance was nearly twenty-eight. We have the kraal children directly under our instruction and influence for about four hours per day. I venture to say that but few children in country schools in the States show more interest than do some of these little heathen boys.”

DEGRADATION OF WOMEN.

“I am sorry to state that the girls refused to come to school on the condition we offered. Formerly their attendance has been very irregular, because they care less for what we teach, and also because they have to work more than boys. The girls, again, care nothing for civilized clothing; while the boys are anxious to earn a garment. It is sad, but nevertheless true, that woman seems more degraded here, and harder to reach, than man. Yet this can be said in her favor, that she is less hypocritical than man. I have no doubt that when a woman turns to Christ here, it will mean much more than the average conversion of a boy or man.

“We often commiserate the degraded condition of these poor women; yet they do not appreciate our pity, or even desire to live different lives. They are satisfied with their present lot. They have become so accustomed to being bought and sold and doing all the drudgery of their (so-called) husbands, that they actually make sport of a man who does his own cooking or goes to the forest to cut and bring home his wood. Such a man—being obliged to do the usual drudgery done by women—is called a ‘woman,’ not only by the

men themselves, but also by the women. Nothing but Christ's gospel can open the blinded eyes or touch the hardened hearts of this deluded people.

"Our Sabbath audiences are not large, but the attendance by the same persons is quite regular. I verily believe a large number about us know enough to begin the Christian life, but two things prevent them from taking such a step: they do not yet believe they have any need of a Saviour; they know that Christianity destroys many of their heathen customs, which they are not ready to forsake. May they soon receive spiritual light!"

TRANSLATION WORK.

Mr. Richards, of Mongwe, reports much activity at their station, the school having been full, with thirty-five pupils. The total expense for this school, including all items, has been about \$50 for five months. On May 7 Mr. Richards wrote:—

"We have just finished the revision of the Gospel of Matthew and translated all but the last chapter of Mark. The work is done on this wise: Dalita, the Zulu assistant, and a Tonga do the first translation; then Dalita, Tizora (the printer), and I go over it again, or lately I have gone over it alone, to discover errors; then it is reread until all agree that it is faultless. Afterwards a proof is made, when it is revised again, once directly from the English, and then scanned for printer's errors. The translation is usually from the English Revision. The difficulties encountered are not so much in the way of grammatical construction, for in this the printed Zulu text is an accurate guide; but wherever there are purely spiritual ideas to be expressed, there is a blank in the Tonga language. The Zulu translators had the same difficulty to contend with, and their experience is greatly to our benefit. But quite frequently we meet with terms that have an equivalent in the Zulu, but none in the Tonga; while often we have the exact expression for lack of which the Zulu suffers. We follow the idiom of the original so far as possible, and the identical thought always.

"We are now about ready to get out the first edition of Matthew, and the plan is this: to print 300 or 500 copies, perhaps more, and as soon as the other Gospels are done, to bind them all in one volume, which will be, as we now plan it, a completed work before the year is out.

"I am quite persuaded that two, if not more, of our boys are ripe for admission to the church. So, too, the old man Chambuti, and his wife Charlano, who attend regularly every service, are, I think, willing to give themselves to Christ, though it is hard to tell, save by long watching for the fruits of the Spirit, whether they are really ready or not. Everybody here is anxious to serve God with lip service."

West Central African Mission.

FROM BIHE.

IN our last number we reported the arrival of mails from West Africa just as we were going to press. Two of the monthly mails arrived together. It seems that the delay was caused by a collision of steamers just south of the island of Madeira. Mr. Walter, at Benguella, says that the mails sent from this country were likewise delayed by reason of this accident. We have now reports from both stations in the interior. The account of explorations made by Mr. Currie will be found in another part of this number. The first letters from Bihe were dated February 12, when Mr. Sanders reported a promising outlook among the young people.

"We have prayers each evening with our two boys, Kamungondo and Charlie, and Mr. Fay's two lads, Kasoma and Kakenge. A lad from the village, Cinyuna, naturally one of the most promising lads, attends almost always, and sometimes another, on condition that Mr. Fay or I see them back to the village. Their cemetery is not far away and they are afraid a stray *ocilulu* may pounce upon them. Kamungondo, were he in Bailundu, would be among those who take part by prayer in their services. He seems to be truly trying to fol-

low the Lord, according to his light. I make no move yet with a view to his taking part by prayer, as I prefer him to speak of it first. Being in the tent, and they in the huts close by, we can hear both Kamungondo and Charlie sometimes praying at bedtime. However, the others have but recently begun to hear the word, and so I do not feel like trying to prematurely force matters."

At a later date, April 4, Mr. Sanders reports certain difficulties with the king and headmen, which are of a somewhat threatening character.

"The king and headmen are giving us much trouble about presents. On March 31 a letter came from Jamba Yamina, accusing us of failing to present our passports, but especially of not giving such presents as we ought. We showed him next day a copy of a letter he wrote some twenty-eight months ago, saying that Mr. Fay and I need bring no *guias*, as he knew us, but any other companion must do so or he would not be received. Mr. Swan had taken up his present a few days before, and the *osoma* had snatched it away in tipsy playfulness and would not restore. As to tribute, we said we would give when they and we could settle on a fixed reasonable tribute for a year. This they would not hear to, and finally we were ordered off home and told to come back in two days.

"On the way home we recollected that that would be Sunday. So the next day we sent a note saying we would go up on Monday. This morning we went up. The *osoma* would not see us. We were sent to a headman's place and there discussed long and loud. They charge that I defy the *osoma* because we refuse to give until they settle with us on a fixed tribute. I deny the accusation of defiance and say that they refuse to have a fixed tribute because they wish to order us up there every month or two with a present. The fact is, I am heartily sick of this constant parleying with them. If the matter cannot be fixed otherwise, I shall earnestly request the mission to ask the governor-general of Loanda to name a fixed sum and settle it.

"The whole talk this morning was a constant demanding on their part that we bring up two bales of cloth. Mr. Fay and I one, and Mr. Swan one; and that they will then tell for how long a time that will answer. On our part there was a constant refusal to give till the amount to be given for a fixed term (as a year or six months) be decided upon. This was interspersed with savage demands from the headmen that we be expelled from the country. One headman told me that he would shoot or spear me, and I suggested that he had better do so, which threw him into such a frenzy that he had to be put out of the enclosure. This man has been the mover of the whole matter and has been the one who has kept up the wrath of the others. It seemed as if silence, while he raged, had ceased to be a virtue.

"The work here gives good promise. The people are very favorable. Several boys from the villages, not our servants, irregularly attend evening prayers and Sunday morning service. Our boys, of course, are regular attendants. The school has eight or nine regular scholars and several irregulars. It is greatly hindered because it has to be held in the open shed before our tents."

Letters from Mr. Fay, dated April 5, speak of the work upon the houses as having gone on satisfactorily, and the general outlook as favorable, and although this difficulty with the king might give them trouble, it was hoped it would be but temporary.

FROM BAILUNDU.

Mr. Stover reports that their relations with king Kwikwi were now of a very pleasant character. Writing February 17, he says:—

"We have just returned from the king's, whither we went to carry a dress which Mrs. Stover has been making for him. The Portuguese captain who is here brought him a very fine piece of furniture rep, and the king sent me word that he would like to have me bring Mrs. Stover up there. On Monday we went, and he asked if she would not make him a dress

of this cloth. She consented, and to-day we carried it home. He was extremely pleased with it, and gave Mrs. Stover a chicken. He said: 'You have done as if you were my wife.' I told him our mail was lost, and that the men said they were plundered in Chivula. He said: 'I am going down there with my guns to open the way for my whites.'

"Mr. Sanders has expressed himself as in favor, with myself, of baptizing at the coming annual meeting such of the boys as shall by that time have given evidence of a real change of heart. The majority, indeed all of those who first made public profession, are giving daily as good evidence, it seems to me, as could be asked of any one in their circumstances. They endure not a little reproach and self-denial for the truth's sake, quite as much, to say the least, as the majority of Christians at home, and they manifest quite as much of Christ's spirit, and seem equally to understand the doctrines of salvation, at least the essentials. By the majority of Christians, I mean, of course, the majority of church members taken at random the country over, and not those to be found in favored places."

HOPEFUL YOUNG PEOPLE.

Previous letters from Bailundu have spoken of many promising young people who were giving good evidence that they had become followers of Christ. Mrs. Stover, writing February 23, gives further accounts of some of these young people, which are most cheering:—

"The work is still progressing. Others still keep coming out on the Lord's side, while the opposition on the part of the old men and of some younger ones increases. However, so many of them have been away from Chilume for some weeks past, that more of the girls have been attending the services again. The girls' prayer-meeting Sabbath afternoons grows in interest, a dozen or more coming regularly, and, no matter how the rain pours, or how dark it is, or how great the opposition at the village, nothing but sickness ever keeps Nesoko and one other girl away.

"A number of wild animals have been seen about this place and the villages recently, and one night, when two of the boys were late in getting their food, they came as far as the brook and there saw a large animal. They ran as fast as possible back to the village and remained all night: we were not a little anxious for them. The boys and girls who live at Kapila bring torches to light their way home. Every Sabbath they go out, and Cato takes the Bible and reads from it. Their Bible is the portion which Mr. Stover writes out each day for their morning devotions. The others talk to the people and read portions of Scripture. There are those, both men and women, who listen gladly, but at Chilume they only meet with scoffs.

"I want to tell you about Mosu, or Mondombe, as he used to be called. He was Mr. Miller's boy, and while we were away he got into bad company and was given over as a lost boy. After we had been here some months, he wrote a note asking if he might come to school again. Mr. Stover, of course, welcomed him, and we did all we could to help him regain his self-respect. Before many months had elapsed, the 'hang-dog' look left his face and he began to seem more like the Mosu of old. As the months have gone by we have watched with great carefulness the change in him. In the meetings of the *ombala*, he was the most active in calling out the people, was always in his place in school, making marked progress, and as attentive as any one could be at all the meetings. One night, after prayer-meeting, my husband spoke to Cato about him. He replied: 'Mosu accepts the truth you teach.' 'And still lives in sin?' Mr. Stover asked. 'Oh, no; he has made Lote his wife,' was the reply, which we find to be true. They come and go to the meetings together. We went to see them one evening: their hut was a picture of neatness. Mosu has enclosed his yard with a high fence, separating it from the rest of the village, and is preparing to build a large hut. When not in school, he spends much of his time at work for Mr. Stover. I praised him for his industry, and made

some remark about Satan finding mischief for idle hands. He replied: 'Yes, when we sit with idleness, Satan soon fills our hearts.' He told me that night that he had not touched tobacco for months, not since one day when I took a pipe and some of the weed from him. Others of the boys have since told me that 't was true: he had never been known to use it since that day. Though always in his place, learning the Scripture and catechism, etc., he has made no open profession. We have sometimes heard the boys urge him to confess Christ, but Mr. Stover has never urged him, preferring to let the Spirit do his work. I was much encouraged last Monday morning. He came in, bringing all his slips of paper containing passages which they have learned from time to time, and asked me if I would write them all out on sheets of paper for him, as I had for some of the other boys, so that he could have them in proper shape to take with him when he goes from home. I feel sure the Spirit is at work in his heart.

"I am more and more convinced that there are in these people elements with which they have never been credited. They have made marked progress in their Christian lives, giving evidence in their prayers of their conflicts with sin and temptation, and, in the cases of some, the outward change has been very great."

European Turkey Mission.

FROM MONASTIR AND OUT-STATIONS.

MR. BOND wrote from Monastir, May 27:—

"Our regular Sabbath services are well attended, and at our last communion service two persons were received on confession. The new service in the gypsy quarter is not well attended. Our reading-room is a success.

"Sunday before last Mrs. Bond and I were at Prilep with the baby-organ, and had a delightful visit. The people seemed glad to see us. Over twenty-five men came to the *khan* to the preaching, and we were led to several houses, where Mrs. Bond could meet the women. It would be out

of all character for the women to come to a *khan*. We were also invited to the church to witness a marriage ceremony, and Mrs. Bond was given the elevated seat usually assigned to people of high rank. A choir of boys responded very sweetly to the disagreeable chanting of the priests. The service was long and, for the most part, unimpressive. Before leaving Prilep we visited the Bulgarian schools and were much pleased with the thoroughness of the teaching. Two of the teachers were for a time in our school. I propose to visit Prilep frequently, if possible, and it may be well to hire a house so that the poor women may attend and hear the gospel tidings.

"The work in the region of Strumnitsa seems to be opening up well. In my annual report I mentioned the village of Velusa. At last accounts there were eight decided followers there, all of them taking hold and learning to read. The bishop's party secured the arrest of one old man on the charge of giving bread to brigands, but really because he permitted meetings to be held at his house. He was in prison but one day. The meetings are still held at his house. The people of this village appear to be made of good stuff."

Western Turkey Mission.

THE ANNUAL MEETING.

THE forty-sixth annual meeting of this mission was held in Constantinople, beginning May 17 and closing May 28. It was regarded as an unusually pleasant and profitable session. Mr. Seelye writes:—

"In addition to the regular order of business, the afternoon of one day was devoted to a discussion of the topic: 'Spontaneous work a duty and privilege.' An able and profitable paper by Dr. Eddy, of Beirut, was also read, on 'Methods of work among Moslems;' and Rev. E. A. Lawrence, of Syracuse, N. Y., who has spent some months studying mission work in India, China, and Japan, addressed the meeting, giving a statement of the condition of those fields and the signs of encouragement found in them, together with

reference to certain methods pursued there with greatest success. In the course of his remarks he made the striking statement that in evangelistic work the progress made is in direct proportion to the amount of faith exercised and in inverse proportion to the amount of foreign money employed.

"At the invitation of the newly appointed American minister, Mr. Strauss, a delegation of sixteen members called at the Legation and were most cordially received. The minister expresses the warmest sympathy and interest in the work of the American Board in Turkey, and promises that, so far as his instructions from Washington will permit, he will do all in his power to secure the rights of the missionaries as American citizens.

"The annual meeting of the Bithynia Union has coincided with that of the mission, and delegates have been exchanged with that body.

"In the reports from the several stations, especially from those having a work among the Greeks, there are encouraging signs. There is no doubt as to the genuineness of the awakening taking place among this people, or as to the growing interest in evangelical truth. Evidences of this appear all along the seacoast from Trebizond to Smyrna."

AMONG THE GREEKS.

Mr. Crawford, of Broosa, sends an interesting report of a tour among Greek villages near Broosa:—

"The Greek Easter came on April 17 this year, for the Greeks and Armenians still reckon time by what we call Old Style. Last week, then, was their 'great week.' Keria Joannie, a young Greek who is with us preparing for Marsovan Theological Seminary, and myself, spent the week in a tour on foot among a number of Greek villages. Packing our beds and two valises of Bibles and tracts on a donkey, we started out. Our first place to visit was Palladation. It is some twelve miles away across the plain directly north of us. We can see it from our house in Broosa. It stands high on a spur of the mountain, overlook-

ing on one side our beautiful plain and on the other the Gulf of Gemlik, an arm of the Marmora. Near by are the ruins of an ancient city, Pallas, which gives the name to the modern village of three hundred houses. Our first visit was to the Greek Church, where we heard the Scriptures for the day,—the barren fig-tree and Christ teaching in the temple,—though it was chanted so indistinctly that it was difficult to tell what it was. We, with the others, were blessed by the old priest who, in his ecclesiastical robe, walked around the church swinging a censer of burning incense.

"After the service we went to call on the priest. He and his son received us cordially and treated us to sweets and dried grapes. He had been, he told us, a priest in this his native village for twenty-eight years. He mourned over the spiritual condition of his people, and when I asked him why they were thus, he spoke of their ignorance, then of their unrest, the unsettled, unstable condition of national affairs. He then complained of the bad example of those who ought to be examples to the people. 'We have need,' he said, 'of preachers to explain and to preach to the people.' Up to this time he had no idea who we were. I asked him why he did n't preach, and he said he would like to, but he was ignorant. We reminded him that the greatest of all teachers was the Holy Ghost, and as we told him the story of D. L. Moody and what God had wrought through him, the old man and his son sat and listened, seeming to drink in every word, and they agreed with us that what these dead churches needed was a baptism from on high. I was the more interested in the case because it seemed very similar to that of Papa Daniel, an old priest whom I met on the island of Mitylene several years ago.

"After selling some Scriptures in the market we came to the *café*. This was much fuller than the church had been. There is not as much drunkenness in Turkey as in America, but drinking is much more common, and the only reason

that there is not much more drunkenness is that the liquors are not so strong. There is just as much 'hanging around' the bar-rooms, and card-playing, and time wasted. Liquor is doing as much in keeping the people down and preventing reformation as it is in America. Next morning we visited the schools and were much pleased with them. The master of the Boys' School is from Thessalonica. He was educated in Athens. His wife, who is an Athenian, has charge of the Girls' School. How easily these thirteen and fourteen year old girls rattled off the rules for Greek accents and gave the Greek roots, which have been the downfall of many an American youth!

"Our next visit was to Elimos. Descending the steep mountain pathway winding through the olive-groves and vineyards to a most picturesque place on a bluff above the sea, we found ourselves in a village of some two hundred Greek, and fifty Turkish, houses. In the Girls' School it was the afternoon for fancy-work, and the teacher showed us with pride the slippers and tablecloths which the girls had embroidered. Of the two teachers in the Boys' School, one is from Crete, the other from Epirus. It is said that most of the Greek teachers are atheists, but greatly to our surprise, when we told them what we had with us, the younger teacher said: 'I bought a Testament a year ago;' while the elder teacher not only bought a Testament, but read aloud to the school a tract we gave him, 'There is a God.' All through these villages they spoke well of our book-seller, Keria Petri. and when a certain grocer heard us speak of him, he said: 'Oh, yes, there's a boy in the café yonder: he bought a Bible of Keria Petri last year, and he has been reading it ever since.' We spent the evening in conversation with this young man and several others. They agreed that it was a very good idea that in the Protestant Church the members were not allowed to lie or steal."

GREEK RITES.

"We went into the Greek Church here also. Saw a large number go forward

and prostrate themselves on the ground, the priest waved his hand of forgiveness, they kissed his little finger, and passed out. They had already been to the confessional, and they were now soon to partake of the sacrament. We were invited by the priest to visit him in his house. We had a pleasant call, but when he found we had Bibles and tracts with us, it seemed to throw a damper over his spirits. His remedy for the low spiritual condition of the people would be: (1) greater authority on the part of the priest; (2) more union among the people. Here, as elsewhere, the people were in the last week of their forty days' fast. As we sat eating the daintiest thing we could find, a dozen little sardines in a plate of vinegar and oil, dipping our bread into the oil, we asked a Greek to join us. 'Thank you,' he replied, 'but I am keeping fast and cannot eat such things.' Easter Sunday is more like our Fourth of July — firing of pistols, donning their new clothes, and breaking the long fast with a feast. We sold more Scriptures in this village than in any other, though we sold some in all, and distributed a good supply of tracts.

"It was a beautiful walk the next day for six miles along the seashore to Neakhorion (new village), near where the ancient Apameia used to stand. Our chief adventure here was with an old man, who came rushing in upon us and, throwing down our tracts, began to upbraid us as destroyers of the faith. 'You are as bad as the Protestants; you are as bad as the missionaries.' We let the old man talk on, and then we gave him perhaps the greatest surprise of his life when we told him that we loved Christ. His great objection to the missionaries was that they did not worship the pictures, and that they were not devout men. Avoiding the points of difference, we spent an hour in most delightful conversation with the old man, who showed that he knew a great deal of the Bible. As he arose to go, we said: 'You are old enough to be our father; we are young. Will you pray for us?' He took my hand and said: 'I am the chief of sinners. I can but pray for myself.' We offered to sell a Testament to a

young man. He said: 'I am not a priest or a teacher; it would be a crime for me to read.' We opened to Revelation and read to him: 'Blessed is he that readeth.' At Moudania our books and tracts were seized by Turkish officials, led on by Greeks; but we shall have them returned to us by the government in Broosa."

THE GREEKS OF TREBIZOND.

Dr. Parmelee, of Trebizond, refers also to work among the Greeks:—

"A young man, brother of our oldest Greek Protestant, has lately come out a Protestant. He joined the Protestants four years ago, but at that time he was not sufficiently rooted to endure the persecution, and went back. Lately he has been carefully studying the Scriptures, and has begun attending our services again. Persecution has opened on him, his wife having been taken from him by her friends. But this time he remains firm, and refused to obey the summons of the bishop when called to answer the charge of heresy. This incident has produced a new stir in town, not the blind rage of four years ago, but a spirit of discussion. Nearly every day a group of young men gather in our bookstore and have a discussion with the bookseller. He is a Greek, but has only a common-school education, and is unable to hold his ground oftentimes with these young men, some of whom are so well educated that they can raise very knotty questions and then go away to boast how they discomfited the Protestant. Some of these young men have been and are my scholars in the study of English. One young man has continued with me so long that he can discuss very well in English; and almost daily, when he comes for his lesson, we have pleasant talks on some religious topic. He is very zealous for his church, and earnestly protests that he will never leave the bosom of the 'orthodox' communion. I do not ask him to do that, but try in as many ways as possible to lead him to independent and prayerful study of the Bible."

A QUARREL ENDED.

Dr. Farnsworth, of Cæsarea, reports a striking case of reconciliation among Christians at the out-station of Yozgat, a result which has inspired the missionaries with new hope for that important place. The church at that place was suddenly surprised by a serious defection and the establishment of an opposition meeting by some of the members. Dr. Farnsworth writes:—

"Instead of being angry, the church was humbled and fled to the Lord for help. Immediately after their preaching service, at which they had first learned of the defection, they met in the schoolroom for a church prayer-meeting. They wept and prayed, and prayed and wept, for a long time. The preacher said that nobody wished to go home, and but for his urging them to do so, they would have remained all day. The next day (Monday) no progress towards reconciliation was made, but matters grew worse. Tuesday morning came one of the two weekday prayer-meetings. At this the scenes of the Sunday prayer-meeting were repeated. The sisters were to have their regular prayer-meeting on Wednesday, and they determined to keep it as a day of special fasting and prayer. All seemed to be deeply impressed with their great need of help from God alone, and their meeting was very solemn and earnest. Thursday morning came their second regular weekday prayer-meeting. It should be remarked that, as the opposition was especially against the preacher, he did not take charge of either of these weekday meetings.

"At this Thursday morning meeting the opposition party came in, and some of them, including their leader, broke down and wept with the rest. That night the brethren held a meeting to endeavor to secure reconciliation. The meeting continued to a very late hour, but several of the sisters told Mrs. Farnsworth that for the first time since the quarrel began they retired to sweet sleep, feeling assured that the Lord had answered their prayers and that the brethren would be reconciled. And

they were right. The efforts of twelve men who were selected to examine the complaints were successful, and thus ten days before we arrived peace had been secured. Still, our visit was very timely, and I doubt whether we have ever seen this people more grateful for a visit than they were at this time."

Central Turkey Mission.

PREACHING AMONG THE VILLAGES. — A BRIGHT SPOT.

MR. MARDEN, of Marash, after a tour of twelve days early in May in visiting towns among the Amanus Mountains, spent the latter part of the month among the villages west of Marash. Under date of May 27, he writes: —

"We have persuaded the Third Church of Marash to appoint three delegates including the writer, and authorize these delegates to examine and receive to this church candidates for church membership in the villages, and we visited thirteen villages and shepherd encampments, preached half a dozen times and held a dozen other less formal services, administered the communion twice, admitted to the church eight members in Geben and six members in Underoon, baptized four children and one adult, and distributed a good number of Bibles and tracts.

"We sometimes literally proclaimed the gospel 'on the housetops' to an audience seated about us on the flat roof, but more often to the peasant under a tree or by his plow, or at evening to the shepherds in their tents. Several hundred Armenians and Catholics were reached by the gospel message, who received it in every case with interest and gratitude. A field whiter for the harvest we have seldom seen.

"The case of Underoon is of special interest. This village contains thirty Moslem, and twenty Christian, houses hid away in the Taurus, two days by mountain trail to the nearest Protestant church. Five years ago an Armenian merchant, finding a Bible in the hands of a neighbor, began to read it. He soon learned the way of salvation through Christ and became a Prot-

estant. He gathered a Bible-class Sabbath mornings, and in the afternoons read the Bible, preached, and prayed with his little flock, which now, including a Protestant family from another village, numbers twenty souls. They have built a schoolhouse the past year, where this merchant, leaving his store several hours each day, has taught a dozen children to read.

"It is especially worthy of note that this community has received no help from missionaries or natives, except a few brief visits and words of sympathy. Several of these men have for several months pleaded for the Lord's Supper and the baptism of their children. On this visit we admitted six persons to the communion, including the leader, the story of whose conversion and Christian life is a bright illustration of the power of the simple truth. In the moral darkness of these mountains, this bright spot shines like a star of the first magnitude.

"The self-support of this little community, under the leadership of its most efficient member, is the apostolic method, and suggests a solution of the great question of the evangelization of our numerous villages.

"We have now in the Marash district five village congregations, with regular Sabbath services conducted by 'home talent' without expense. We hope ere long to establish at least a Bible-reader in every one of our forty-five villages."

Marathi Mission.

THE GAINS OF THE YEAR.

FROM the annual report of this mission we give the following extract: —

"The number of persons received to the churches on profession of faith during the last year is 114, which is the smallest number received in any one year for a long time. It is, however, about 6 2-3 per cent. of the number of communicants at the beginning of the year, which is a slightly larger percentage than was received in all the Congregational churches in the United States, according to statistics just received. The net gain is 58, making 1,776 communicants

at the close of the year. Four new churches have been organized in localities where the distance of the previously established churches, or some other reason, rendered it inconvenient for the Christians to unite with them. Eighty-five children have been baptized, and 29 of the baptized children have been received to the church. The net gain in this column is 40, making 1,076 on our lists at the end of the year. Twenty-five adults have been baptized but not received to communion. The whole number of such persons, however, is less by three than it was last year, owing to some from this class having been received to full communion, and others having lapsed into heathenism. There is a gain of 95 in the whole number of baptized persons connected with our churches, making a total of 2,905. The contributions of the churches have increased about 150 rupees upon last year, having been 3,763,2-11 rupees. This is specially gratifying because of peculiar difficulties that they have had to contend against.

“Among the native agents we may notice that there is one less pastor, while the number of ordained preachers not pastors and licensed preachers remains the same. The Bible readers have increased by 3, and the Bible-women have diminished in number by 2. There are 18 more schoolmasters, and 2 less schoolmistresses. On the whole there is a gain of 16 in the number of native agents, making a total of 245 at the close of the year. The number of out-stations, also, has increased by 15, there being at present 101. There are 99 day-schools, which is an increase of 10 upon last year, and the whole number of pupils, Christian and non-Christian, is 2,523, which is an increase of 625. The Sunday-schools are 76 in number, an increase of 7, and the whole number of pupils in attendance is 2,339, which is 271 more than last year. Thus it will be seen that although the number of persons received on profession of their faith is much smaller than usual, yet nearly all the important columns show that there has been a substantial and gratifying increase.”

SELF-SUPPORT.

On this topic the report presents a good record for the year :—

“The amount of money contributed by our various churches for the support of their pastorate and for benevolent purposes, was 3,763,2-11 rupees, a little over \$1,500. This is equal to a little more than two rupees to each communicant in all our churches, which represents about eleven days' labor of an ordinary working-man. The churches have continued to support their pastors without any help from the mission, as they have done for four or five years past. The reports show a falling off of the contributions on the part of some of the churches, while in others there has been a considerable advance. It should be remembered that the amount stated above does not represent all that is given for self-support and for benevolence. A good deal is expended for educational purposes which is not included in this sum. Then there are ‘the poor of the churches,’ to whom more or less help is given. Peter's injunction, to ‘use hospitality one to another without grudging,’ is very generally observed among our Christians. And yet it involves duties which sometimes press very heavily, especially upon those living at the central stations. But notwithstanding these things, it is satisfactory to note the advance in direct Christian work in many places. The contributions in Bombay are considerably in excess of those raised in 1885, and of these a good sum has been expended for mission work in connection with the church. The church at Parner has sent out an itinerating preacher, and taxed themselves for his support. The same is reported of the Jambgaw church also. The church at Sholapur has given more to the pastor, and for other Christian work, than heretofore. At Satara, since the church began to support its pastor, it has twice raised his salary, and during a part of the last year it has supported a promising heathen boy from an outside village, in the station school. These are indications that the

principle of giving for the support of the gospel is becoming more and more deeply rooted in our Christian community."

Ceylon Mission.

CHRISTIAN ASSOCIATION AND CHRISTIAN ENDEAVOR.

MR. S. W. HOWLAND, of Tillipally, reports that his time for six months had been taken up in the instruction of the theological class which had just graduated after an examination that was well sustained. At the first communion of the year five persons were received to the church in Chavagacherry, and four at North Elaly. He writes:—

"Our Young Men's Christian Association does good work in evening meetings among the heathen. Each moon this year they have arranged a series, with special subjects and three speakers from themselves for each meeting, and have carried them on with much interest. It is quite touching to see the interest of the little girls of the Young People's Society of Christian Endeavor. They go Sunday afternoons for evangelistic work. Recently they went two miles for the purpose, and when it was objected that it was too far and likely to rain, they said they must go, as they had been praying all the week about it. They had an audience of over fifty rough men and women. The little girls did the singing and left the older ones to speak and pray; then they distributed tracts. Yet these little girls themselves sometimes pray in their meetings with others."

CONVERTS AT OODOOVILLE.

MR. W. W. Howland, of Oodooville, reports having been absent from his station for a season at the seaside. He writes:—

"During my absence the pastor and catechists worked with encouraging success with the tent pitched in two different villages. There are a few interested persons in those villages who we hope may come out as Christians. The tent is to be

pitched soon in another village at the request of a family from which two of the daughters have studied in our boarding school. The parents and neighbors are nominally heathen, though some are favorably disposed. In nearly all the villages of this station there are one or more Christians, or a Christian family, which may be a centre of influence and a help for Christian work. There has been more of personal effort with individuals recently, and with good results.

"The Lord's Supper was celebrated last Sabbath, and five persons were received to the church on profession, one a son of Christian parents, one a pupil of the boarding school, the other three belonging to one family, father, mother, and daughter. The father gave himself to Christ in a prayer-meeting which was being held in the house of my son on the night when the terrible cyclone was raging. The wife and daughter now give evidence of having truly received Christ as their Saviour. The daughter is a pupil in our station Girl's School, is intelligent, and the only one of the family who can read the Bible. The father is learning to read. They are of the tree-climber class, despised by the heathen, but we believe the chosen of the Lord. The man has not the habit of 'toddy drinking' to which his class is so much addicted. There were thirteen candidates from the pupils of the boarding school, but all save one were deferred, some on account of unwillingness of heathen parents, and others for various reasons."

Hong Kong Mission.

AN INTERESTING CONVERT.

MR. HAGER, who was at Hoi In, reports the conversion of a woman some sixty-five years of age, who first heard the gospel about three years ago:—

"When examining her for church membership to-day, I asked her how long she had been worshipping the true God. She replied: 'For some two years, but for a long time I tried to worship both the heathen gods and the God of the Bible.' 'And what do you now say about wor-

shipping the false gods?' I asked. 'I shall never worship them any more. I have put them all away, and from henceforth I shall worship only my Creator.' 'And what about the sins of your past life? How will you obtain redemption for them?' 'I have no sins, for Jesus died for me.' When I heard this answer, I thought that perhaps she did not realize how great a crime against God sin was; but she afterward acknowledged her sinfulness, but believed that Christ was willing, able, and did save her then and there. But said I to her: 'If you now become a Christian and enter the church, your sons and daughters-in-law may persecute you. Are you not afraid to identify yourself with those who love Jesus?' Her clear and decided answer was: 'No, I am not; and though my relatives shall slander me and say all manner of evil against me, I shall still serve Jesus.' 'But if you enter the church, you must understand that, in case you should die, no heathen rites are to be performed at your funeral.' She had already told her eldest son, who is a confirmed opium-smoker, and her two daughters-in-law that this was to be so. They scolded her and tried to undermine her faith, but she remained firm and told them that she hereafter should be a Christian and would have nothing more to do with idol worship. Poor old woman! It means something for an old person in China to become a follower of Christ. It means the giving up of the hope of being revered and worshiped after departure from this life; and to those who long to be remembered, this is a very great obstacle to overcome. The youngest son of this woman was yesterday also received into the church, so that mother and son almost at the same time confessed Christ before the world. In childhood her feet were bound, and, even when well, it is difficult for her to walk, with her club-feet. Both of these persons heard the truth first from our colporters, as they lodged at their inn overnight; but since then there has been the 'line upon line' until all the doubts were removed."

North China Mission.

THE ATTITUDE OF THE GOVERNMENT.

MR. AIKEN, writing from Peking, May 3, refers to the recent efforts of the Chinese government to prevent the ill-treatment of foreigners residing in the empire.

"The proclamations recently issued in some of the provinces by the authorities are decidedly encouraging, although I doubt if they mark so positive a change in the attitude of the Chinese government as seems to be supposed in the West. It is not altogether easy to generalize about a government so vast, and in many respects so different from our own, as that of China. What is sometimes said about China in general seems particularly true of the Chinese government—being so good we wonder that it is not better, and being so bad we wonder that it is not worse. There is often more or less difficulty with the magistrates, in respect to the purchase of new premises and the opening of new stations, but in general it does not seem to me that the missionaries have much to complain of. I believe that it has been and is the purpose of the government to protect the missionaries and to tolerate Christianity, in accordance with the treaties.

"As regards the suppression of riots and the payment of indemnities for losses sustained by missionaries, I think we may say, generally speaking, that the action of the government has been all that we could ask. As giving more positive assurances of the policy of the government, however, and in expressing, in courteous language, friendly sentiments towards the missionaries, these proclamations are undoubtedly a decided step in advance.

"I returned about two weeks ago from a week's trip to Cho Chou, a place about forty-five miles southwest of Peking, and reckoned, I believe, as one of our outstations, although we have no preacher there at present. On Sunday, April 17, I had the pleasure of baptizing two men at the small meeting which we held in the inn where we were staying. One was a *hsiu ts'ai*, or literary graduate of the first,

that is, the lowest, degree, I understood, and now about fifty years of age. Both men impressed me as particularly honest and sincere in what they said, neither being a man of many words, but both apparently being in earnest in what they did say. We also sold some books in Cho Chou, and visited some other villages in the neighborhood. I wore Chinese clothes — excepting only the queue — on this trip, and although it was a little inconvenient to manage them at first, I thought that they were, on the whole, a decided advantage, seeming to prevent much of the curious remark and inquiry commonly suggested by the foreign dress, and making one feel also, it seemed to me, nearer to the people and more like one of them."

Mr. Roberts, of Kalgan, reports the reception to the church of six new members on the first Sabbath of April, two of them being the direct fruit of the medical work of Miss Dr. Murdock.

Japan Mission.

TRIUMPHS OF THE GOSPEL.

DR. DAVIS, of Kyoto, writes, May 9:

"I have just returned from one of the most interesting trips I ever took into the country. I started at nine o'clock Saturday morning with Mr. Murakami, who has done such faithful work during the last six years in selling Bibles and teaching the truth in the province of Tamba. We reached Kamioka, the old Damiata town, at one o'clock, had a dinner of rice, eggs, and bamboo sprouts, and then pushed on, riding and walking by turns, till at six o'clock in the evening we reached the little mountain hamlet of Sone, thirty-three miles from Kyoto, where we stopped at the thatch-roofed house of a farmer. The son, who is about thirty years old, is the head of the house here, his father having been dead some years. He has a little family, and he has been a great profligate, notorious for his manner of life and for his sins all over the province. His sister, a young married woman about twenty-two years old, was so troubled at

her brother's course that about three years ago she determined to try to reform him; but she knew no religion save Buddhism, and she began to practise various austerities to try to get the gods to help her. Among other things, she fasted again and again during two years, sometimes going without food, so they say, for forty or fifty days together. In the meantime her husband died, leaving her two little children, and her own health gave way, and she has become a confirmed invalid. About a year ago her profligate brother heard of Christianity; but, as it conflicted with his life, he would not embrace it.

"Yet about six months ago this man seems to have been thoroughly converted, and he united with the church. The change was so great in him that it astonished all the members of his family and his friends, and it has made a great impression all over the province. It was so great that it led the mother and the suffering sister to examine Christianity, and the result is that the mother was received into the church at the communion before the last, and I baptized his wife and his younger sister and two other members of the family, with his child, yesterday, and Saturday evening I baptized the sick sister, who lies there upon her bed, never expecting to get up, but one of the happiest Christians I ever saw. I preached also to the neighbors who came in the evening.

"Yesterday morning we came back ten miles to Funaida, where is the little church building the Christians have erected. On the way we called to see an old woman who has been confined to her bed for about five years with paralysis, unable to move or to speak plainly; but her face reflects the light and joy of heaven itself. She heard of Christianity and was baptized by Dr. Gordon more than two years ago.

"About fifty Christians came in to the meeting at the church, coming from all directions, most of them as far as eight miles, some eighteen, and two walked twenty-seven miles from Tano, which is seventeen miles over the mountains beyond

the place where we spent Saturday night. Eight were baptized at the church, besides two infants. I preached also, and we had a communion service, then a sociable for an hour, when the happy company scattered, returning to their homes. In the evening we had a preaching service at a farmer's house about four miles from the church, and the house was full, listening till ten o'clock. This morning we were under way at half-past five o'clock, and a swift ride down the river rapids and *jinkishas* brought me home at eleven o'clock.

"That whole province is ready to listen to the gospel. Towns which have been visited but once or twice by an evangelist are having large regular meetings to study the Bible. We have no one to send, however, and there are hundreds of such calls."

Northern Mexico Mission.

A REMARKABLE STORY.

MR. WRIGHT, of Chihuahua, sends the following account of a visit at Zaragoza, some account of which place was given in the *Herald* for May, page 197:—

"We arrived in Chihuahua July 2 of last year. On Sunday, July 4, ten persons united with the Church of the Holy Trinity in Chihuahua. In this number was included the family of Juan de Dios Loya (John of God Loya), none of whom had heard of the Bible, or had known anything of evangelical Christianity before April 1 of the same year. Their occupation had been that of making artificial flowers with which to adorn the shrines, altars, etc., of the Catholic homes. This means of gaining a livelihood vanished when they professed their belief in Christ Jesus as their Saviour instead of the Virgin Mary, and about August 15 they thought it best to move to Zaragoza, a town distant 120 miles from Chihuahua and 40 miles distant from the railroad. There they immediately began to read the Bible to their neighbors and friends, though it deprived them of many opportunities to gain money. This was the first preaching of the gospel ever heard in Zaragoza.

"Let me pass over eight months and tell you of what I myself have seen on a trip just made to that place. Monday, at two P.M., I started from Parral, with one of the church members of that place, Incarnacion by name, each on horseback, with our blankets, books, food, canteens of water, coffee-pot, etc., all safely strapped behind. Zaragoza is twenty leagues distant, and we rode twelve leagues by half-past six that evening, following a trail over hills and plains, more rough and stony and dry than you, in the land of verdure and richness, can imagine, but over what is here called a good road. We passed only three ranches on the way, and saw water three times. Arriving at the *hacienda* of Sapien, we were hospitably received by the man in charge. While Incarnacion was making the coffee, I talked with the father of the overseer as best I could, and after supper, for which the thirty-five mile ride had given us good appetites, I read in the Testament to a group of about a dozen men, women, and children.

"In the morning we were up in good season, ate breakfast, and were in the saddle at just six o'clock. After a pleasant ride of eight leagues we reached our destination at half-past ten. We were warmly welcomed by the brethren of the Juan de Dios family, and soon others began to come in."

KNOWLEDGE OF THE BIBLE.

"Here is the wonderful part to me. Every one of these men and women had a good, substantial knowledge of the Bible, and not one of them had read it for more than eight months, most of them not more than six, and some of them only two. I noticed that their Bibles were full of little papers to mark especial passages. On examining them I found these passages to be just such as ought to be marked in every Christian's Bible, and such as you would use in the United States in a revival of religion. I noticed that whenever I read a passage that seemed helpful to them, they would hunt up another bit of paper to put in there. I noticed that these passages were scattered through the whole Bible, showing

extended, as well as interested, study. I had other proof of this. I asked all who had questions on any part of the Bible, or on points of religious belief, to present them. The first was from a fine-looking, intelligent man, one of the judges of the place. He asked for the explanation of Rev. 13: 18. This was not a chance question, for he knew the whole book well, and the different prophecies. His next question was in regard to Rev. 22: 11. Look at these verses and see if the fact of their being chosen does not prove something more than a mere superficial study of the Scriptures. Well, we talked and sang about all day. In the evening we went to another house in the centre of the town, in the same block with the priest's residence, and I preached to a very attentive audience of twenty persons inside the room, and as many more crowded around the window, which opened into the street, and eight or ten more at an inside door.

“The next day we had gatherings for Bible study and questions, both morning

and afternoon, and preaching in the evening, as before. I made a list of the names of those who were regarded as ‘very firm’ in their evangelical belief, those who are studying the Bible constantly, have given up the Romish ceremonials, and are trusting solely in Jesus Christ for their salvation. There are seven men, two women, and two girls on the list — eleven in all. There are several others who come to the meetings occasionally, and still others who are reading the Bible at home, but are not ‘firm’ as yet.

“Note the work. In April a family hear the gospel; in July they are baptized; in August they move to a town where the gospel has never been preached; in March, two missionaries spend one day with them (Mr. Eaton and Mr. Case); in May another spends two days with them, and now this little faithful band is asking for baptism and regular preaching. Where shall we find men to preach to them? Our best preachers are those who preach by their lives and who cannot help preaching.”

Notes from the Wide Field.

FRENCH EVANGELICAL MISSIONS.

WE are in receipt of the sixty-second annual report of the *Société des Missions Évangéliques* of Paris. The society rejoices in special mercies and opportunities granted during its past year. First it congratulates the French churches upon the completion of the new Mission House built in Paris for the reception and training of those who have devoted themselves to missionary work. “It stands,” says the report, “as a magnificent gift of God and a monument of the ‘faith that removes mountains.’” The cost has nearly all been met, and without encroaching upon the money contributed for missions. Second, a new mission upon the Congo has been decided upon by the directors, with the general approval of the churches and the religious press. Nearly 20,000 francs have already been contributed for this object, with the distinct understanding that this is not to interfere with the usual offerings for their older missions among the Basutos of South Africa, in Senegal, and in Tahiti.

The directors are now seeking for a suitable person to explore the French Congo region and fix upon a site for the new mission. That this onward movement has been fully justified is joyfully stated, the close of the year finding the society with no new deficit and with a former deficit reduced from 62,813 francs to 9,580 francs.

This result is greatly due to “the generous initiative, by an anonymous pastor,” of a subscription for the deficit.

A rapid survey of the individual mission-stations is given. The work among the Basutos is said to show a healthful and vigorous growth. A shadow over it — it is

hoped only a passing shadow — is the poverty which actually desolates South Africa and which has lessened, year after year, the collections in the native churches. These collections reached their maximum in 1880. They then amounted to about 38,000 rancs. In 1886 they fell to 17,546 francs, and this after strenuous efforts to do more. Circumstances are stronger than their will. It is hoped that better days will come, but meanwhile the missionaries anxiously ask how they are to pay the salaries of the native evangelists. Hitherto it has been easy to put in practice the principle, so sound and so fruitful, which leaves to the native Christians the payment of native workers..

A cheering instance of Christian thinking and action in this direction is given, which occurred in October, 1886. Basutoland was threatened with a drought. The chief of a certain district, N. Koébe, the son of Letsie, asked the missionary to fix a day for a great meeting for religious worship. He reproached himself that he had been wanting in gratitude for the mercies of God. The meeting was held, and the chief exhorted the people not to confine the expression of their thankfulness to words, but to dedicate to God gifts in kind — grain, silver, and cattle. The chief himself indicated the destination of the gifts: “ They shall be used by the missionaries for the spread of the gospel among the people, for it is still necessary in many places to form classes for teaching the good news.” “ Yes,” repeated he, “ they shall be used for the propagation of that gospel which has saved the Basutos from ruin.” Upon this, N. Koébe, wishing to set a good example, promised an ox. A subscription list was opened. The magistrate sent 50 francs; others, 25 francs, etc. In all, 260 francs, eight sheep, and one ox were given, while more than four hundred persons brought grain in bags and baskets.

The sum total of gifts received by the Paris society for the year is given as follows: —

	f.	c.
For the general work	260,322	75
For the deficit	46,257	00
For the Zambesi Mission	27,625	35
For the Congo Mission	19,250	00
Cost of the Mission House	116,731	85
Subscriptions and sale of publications	8,988	80
Interest of invested funds	4,583	85
Total	Franks	483,759.10

FIFTY YEARS OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

AT the late anniversary of the British and Foreign Bible Society, the president, the Earl of Harrowby, in his address from the chair, referred to the progress of the society's work within the reign of Queen Victoria. The story is most cheering: —

“ Fifty years ago our receipts were £100,000; now they are nearly £225,000. Fifty years ago that great test of the interest taken in this noble work — the auxiliary societies — amounted at home to 2,370; now they are over 5,300. If there is any proof of the spread of the interest taken in the circulation of the Bible, that is one. Abroad you had 260 auxiliaries and branches fifty years ago. You have now 1,500. Fifty years ago, what was the issue of the Bible and portions of it from this great society? The annual issue was 600,000; now it is about 4,000,000. The cheapest copy of the book half a century back, was issued at about two shillings; now the price is sixpence. The cheapest Testament then was tenpence; the cheapest is now Lord Shaftesbury's, and the price is a penny. And that not done by any grinding of the people who produce these works. In how many tongues and languages were the Scriptures circulated fifty years ago? In 136. That figure is actually doubled, for now they are circulated in 280. Fifty years ago fourteen fresh languages of Europe had been honored by Bible publication. Now the Bible has been published in 12 fresh languages in Central Asia and Siberia, 12 in India, 14 in China and Mongolia, 19 in the Pacific, 30 in Africa, and 30 in America. That surely is a most marvelous record, and, curiously enough, in this

fiftieth year of the Queen's reign there is only one great language which has not a complete translation of the Scriptures, namely: the Japanese. I am told that by midsummer the complete Bible will take its place in the Japanese language.

"What were our agencies fifty years ago? We had a centre of light, an agency with a paid agent, in France, Germany, Greece, Turkey, the West Indies, Canada, and China. I am almost afraid to read the list of places where our agencies exist now. France, Germany, Belgium, Holland, Austria, Italy, Spain, Portugal, Denmark, North Russia, South Russia, Turkey, Egypt, Algeria, Morocco, Persia, Malaysia, North China, Mid-China, South China, Japan, East Australia, West Australia, the River Plate republics, and Brazil, — all have centres, with your paid representatives in charge of them. Surely this is very encouraging."

CHINA.

THE ATTITUDE OF THE GOVERNMENT. — Some time since the Chinese government officials ordered that hereafter every foreign missionary should obtain a passport from his own government. Heretofore the French consuls have undertaken to exercise a protectorate not only over all Roman Catholic missionaries, but also all their converts. On this account Romanism has been connected in the eyes of the Chinese with political affairs, and all converts to Romanism have been subject to the imputation among their fellow-citizens of being allies of the French, whom the Chinese hate cordially. Several months ago the Viceroy of Canton, in some correspondence with the French consul, repudiated utterly the right which had been claimed by the consul to act in behalf of native Christians within the province, and now this principle of non-intervention on the part of foreign officials has been extended so as to cover the whole empire. This makes a total severance of missionary enterprise from its political connection. The correspondent of *The London Times* sets forth this new attitude of the Chinese government, and rightly regards it as strengthening the position of missionaries, while there can be no question that it weakens, in some degree, the prestige of France within the empire.

AFRICA.

TAMING WILD MEN. — Dr. Elmslie, of the Free Church Mission of Lake Nyasa, reports the interesting results of labors to civilize the Angoni, a tribe of warriors who have hitherto lived by plundering. They have been the terror of all the region of the western shore of the lake. The people huddle within stockades or build their homes on piles beyond wading depth in the sea, in order to be safe from the attacks of these marauders. Some ten thousand people have settled around the Free Church Station at Bandawe, because there they were safe from the attacks of these Angoni. Already a great change is visible among these marauders; they say that the missionaries have made them cowards, for now they dare not go out to plunder as they used to. They think that the missionaries' Book tells all the thoughts in their hearts. "These men," Dr. Elmslie says, "are absolutely without wants such as we can appeal to." They are proud and self-sufficient and without any conception of spiritual needs, and yet they are yielding, little by little, to the influence of the gospel. A night-school is well attended by the young men, and the missionaries have much hope concerning some of them, though as yet converts are few.

THE SLAVE-TRADE. — Correspondence printed in *The London Times* shows that the slave-trade on the coast of the Red Sea is far from stopped. Two Arab *dhow*s were recently captured, one having twenty-six slaves, and the other thirty-three slaves, on board. Other *dhow*s near the shore were overhauled and found to be fitted up for the carrying of slaves, but the owners were too wary to have their living freight on board while the arresting officers were near. A letter from a former British consul at

Suakin, printed in the *Times*, says that "the slave-trade has never been so brisk as now, and there has never been a worse clique here backing it up." This reliable correspondent gives the following sad account:—

"The first great lot of slaves that came into this town was from Tamai, and I consider the whole affair was a scandal and a disgrace. After Tamai was taken by the surrounding friendly tribes, Mahmoud Ali Bey, being the head sheikh recognized by the government, had the handling of the whole loot, of which he took the majority. The boys and girls, prisoners of war, were sold, sent over to Jeddah, sold and given away in the town; and had any spirit been shown, instead of absolutely doing nothing, an example might have been made and the Arabs of the town shown that the new rule did not intend to allow slavery to go on. This was not done, and they immediately made their plans for carrying on with the slave-dealers, and a very good business they have been doing. . . . The slave-trade before Tamai fell was all being done from the north through the Bishareen road by some of the Nile Bishareen—Kourbabs of Rowayah and the Ialeen. The man that used to arrange for the sale was a Bishareen, and he used to bring from Jeddah the cloth and grain which were taken in payment for the slaves. As soon as Tamai fell and the Berber road got safe, the slave-dealers of this town commenced to ship from here and the environs, and a great stimulus to the trade has been given by the road being free and the profits large. More dollars are being sent up country, more people are engaging in the trade, and more slaves are coming down. The Jeddah people have now another and easier source whence they can get their supplies. In the south, slaves are being run from Takar and Aghig, and plenty from Massowah up to the time of the fight between the Abyssinians and the Italians. After the fight I have heard little or no news about the trade. Legal trade not being allowed to go on freely, the Arabs cannot turn their attention to legitimate trade, and I think it a very short-sighted policy not to open up the coast."

THE MOSLEM PROPAGANDA AT CAIRO.—It has been often said in recent years, and our own pages have repeated the story, that the great Moslem College at Cairo was crowded with its ten thousand students, many of whom came from Central Africa, and a still larger number were preparing for a great missionary movement among the tribes in and south of the Soudan. Mr. Joseph Thomson, in an article in *The Contemporary Review*, from which we quoted, affirmed that in the Soudan the power of the Moslem Propaganda at Cairo was powerfully felt. We have before us, in *The Church Missionary Intelligencer*, the report of General Haig, who was sent out by the committee of the Church Missionary Society to examine, in its interests, Egypt, the Soudan, and Somali-land. From his most interesting account, which, under the title of "On both Sides of the Sea," has been published in successive numbers of the *Intelligencer*, we find an account of this college which contradicts much that has been affirmed of it:

"I had heard, before going to Egypt, that there is an active propaganda for the spread of Islam in Central Africa in connection with the great El Azhar mosque and college. A very intelligent sheikh, or doctor, of that college, a friend of Mr. Klein, assured me that such is not the case. He had never heard of missionaries being sent out from the college to spread the faith anywhere, and did not believe that there was any such organization for Central Africa. The number of students in the college is indeed very large at times—as many as eight thousand, but this only just before a conscription, the object being to avoid enlistment, all students being exempted. At other times the number is much smaller. The course extends over eight years and comprises reading and writing, the Koran, grammar, jurisprudence, logic, but no arithmetic beyond the first three rules, no mathematics, no science of any kind, no geography, no history. The great majority of the students go through no examination. About six degrees are conferred annually, and those who receive them leave the college, as a rule, ignorant, perverted, conceited bigots.

“I believe that the information I received from this sheikh was correct, and it was confirmed by Mr. Klein. Mohammedan missionary zeal is, I suspect, a thing of the past. There may be intense belief and a desperate clinging to the tenets of Islam, but *hope* for its extension in the world has long since died out in the minds of the more intelligent and thoughtful. That disappeared when the sword was struck out of its hand, for with Mohammedanism propagandish zeal and political power have ever gone together. The question rather is how to arrest the inevitable process of decay which takes place wherever it comes in contact with Western civilization. ‘Moslems!’ said an educated and thoughtful Mohammedan to me at Suez: ‘there are no Moslems now; they have long since departed from the teachings of the Koran and are become like the Kaffirs.’ Mohammedanism may still be spreading among the simple fetish worshipers of Central Africa by such means as Arab merchants and slave-raiders know how to employ; but even there it must nearly have reached its utmost limits.”

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the sufferers by famine in Asia Minor: that their temporal wants may be supplied; that they may find the Christian world ready to minister to their necessities; and that while they are receiving bread for their bodies they may also receive Him who is the Bread of Life.

ARRIVALS IN THE UNITED STATES.

June 18. At New York, Rev. Dr. H. N. Barnum and wife, and Mrs. S. A. Wheeler, of the Eastern Turkey Mission; Rev. Dr. and Mrs. W. A. Farnsworth, and Miss Eliza Fritcher, of the Western Turkey Mission; Rev. and Mrs. W. W. Sleeper, of the European Turkey Mission; also, Rev. Dr. Isaac G. Bliss, Agent of the American Bible Society in Turkey.

June 10. At Boston, Mrs. Alice G. Gulick, of the Mission to Spain.

June 20. At San Francisco, Miss Marcia F. Bliss, of the Japan Mission.

July 9. At New York, DeWitt C. Jencks and wife, of the Japan Mission.

MARRIAGE.

June 22. At Oberlin, Ohio, by Rev. Pres. James H. Fairchild, assisted by Rev. R. G. Hutchins, Rev. Cyrus A. Clark, to Miss Hattie M. Gulick, daughter of Rev. and Mrs. Luther H. Gulick, M.D., of China. Mr. and Mrs. Clark are under appointment to the Japan Mission, and sail in September next.

DEPARTURES.

June 27. From San Francisco, Rev. George E. Albrecht and wife, of Chicago, Miss Mary Poole, of Evanston, Ill., and Miss M. Louise Graves, of Springfield, Mass., to join the Northern Japan Mission; also, Mrs. Elizabeth C. Kendall, of Sparta, Wis., to join the Japan Mission at Sendai. Rev. Dr. Henry M. Scudder and wife proceeded by the same steamer to take up their residence in Niigata, Japan, to be associated with their children in that city.

June 21. From San Francisco, Rev. Daniel J. Treiber and wife, on their way to join the Micronesian Mission at Ruk.

June 30. From Boston, Rev. Robert A. Hume, to rejoin the Marathi Mission.

ARRIVALS AT STATIONS.

May 4. At Taiku, Shanse, Rev. Francis M. Price.

May 11. At Durban, Natal, Miss Annie McMahon.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The slave-trade and Mohammedanism in Africa. (Page 326.)
2. Converts in Japan. (Page 321.)
3. A Chinese convert. (Page 319.)

4. The East African Mission — Degradation of Women. (Page 309.)
5. West African Mission — Hopeful Young People. (Pages 311, 312.)
6. Among the Greeks of Turkey. (Page 314.)
7. Bright spot in Central Turkey. (Page 317.)
8. Gains in the Marathi Mission. (Page 317.)
9. A remarkable story from Mexico. (Page 322.)

Donations Received in June.

MAINE.

Cumberland county.	
Cumberland Centre, A friend, for Relief Fund,	1 00
Freeport, 1st Cong. ch. and so.	13 00
Portland, Ladies of State Reform School, for Relief Fund,	10 00
Scarboro', Cong. ch. and so.	8 21—32 21
Franklin county.	
Strong, Friends,	1 00
Kennebec county.	
Hallowell, South ch. and so.	25 00
Knox county.	
Warren, 2d Cong. ch. and so.	6 92
Lincoln and Sagadahoc counties.	
Lisbon, A friend,	50
Somerset county.	
Norridgewock, Two members of Cong. ch.	15 00
Waldo county.	
Belfast, Friends.	25 00
	105 63

NEW HAMPSHIRE.

Grafton county.	
Hanover, Y. M. C. A., for native preacher in Mardin,	28 00
Haverhill, Cong. ch. and so.	27 65—55 65
Merrimac county Aux. Society.	
Henniker, Cong. ch. and so., to const. Rev. F. L. ALLEN, H. M.	55 50
Rockingham county.	
Exeter, A friend, for Relief Fund,	25 00
Hampstead, Cong. ch. and so.	36 72
Portsmouth, North ch. and so.	130 48—192 20
Sullivan county Aux. Society.	
Claremont, Cong. ch. and so.	40 00
	343 35
Legacies. — Canterbury, Rev. James Doldt, by A. H. Clifford, Ex'r,	100 00
	443 35

VERMONT.

Addison county.	
Cornwall, Miss M. A. Mead,	5 00
Bennington county.	
Bennington, 2d Cong. ch. and so., 31.96; Anna C. Park, to const.	
FANNY HARWOOD, H. M., 100,	131 96
E. Arlington, Cong. ch. and so.	5 40—137 36
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Barnet, Rev. Joseph Boardman,	31 92
Chittenden county.	
Burlington, 1st Cong. ch., in part,	226 58
Lamoille county.	
Johnson, Cong. Sab. sch., for work under Mr. Barton, Harpoot,	37 20
Orange county.	
Post Mills, Cong. ch. and so.	4 00
Orleans county.	
Kasburgh, Cong. ch. and so.	8 00
No. Craftsbury, Cong. ch. and so.	10 00
Troy, Cong. ch. and so.	1 04—19 04
Washington county Aux. Soc. G. W. Scott, Tr.	
Waterbury, Cong. ch. and so.	8 71
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cong. ch., m. c.	23 94
West Brattleboro', Cong. ch.	15 15—39 09

Windsor county.	
Norwich, Rev. N. R. Nichols,	2 00
Woodstock, Ladies, for Relief Fund,	7 00—9 00
	517 90

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch. and so.	147 12
Wellfleet, 1st Cong. ch. and so.	21 00—168 12
Berkshire county.	
Great Barrington, Mrs. C. A. W. Sumner,	10 00
Hinsdale, Cong. ch. and so.	79 95
Pittsfield, South Cong. ch. and so.	37 63
Sheffield, Cong. ch. and so.	10 18
Stockbridge, A lady,	5 00—141 86
Bristol county.	
South Easton, James Rankin,	10 00
Brookfield Ass'n. William Hyde, Tr.	
Hardwick, Cong. c. and so.	15 00
Holland, Cong. ch. and so.	12 00
W. Brookfield, Cong. ch. and so.	26 00—53 00
Essex county, North.	
Amesbury, Main-st. Cong. ch.	19 20
Newburyport, North Cong. ch. and so.	23 72—42 92
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st. ch., m. c.	8 91
Boxford, 1st Cong. ch. and so.	48 26
Lynn, 1st Ch. of Christ,	16 00
Salem, Tabernacle ch. and so. (of which 13.10 m.c.),	441 35
Swampscott, Cong. ch. and so,	39 15—553 67
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Greenfield, 2d Cong. ch. and so.	22 34
Northfield, Sem'y Mis. Soc'y,	50 00—72 34
Hampden co. Aux. Society. Charles Marsh, Tr.	
East Longmeadow, Cong. ch. and so.	10 00
Mitteneague, Cong. ch. and so.	14 40
Monson, Cong. ch. and so.	36 35
So. Hadley Falls, Cong. ch. and so.	20 62
Springfield, H. M.	1,000 00
Tolland, Mrs. Daniel Spring,	15 00
W. Springfield, Park-st. ch. and so.	1 50—1,097 87
Hampshire co. Aux. Society.	
Amherst, College ch., for work of Rev. Geo. Constantine, add'l,	92 00
Haydenville, Cong. ch. and so.	15 00
Worthington, Cong. ch. and so.	32 08—139 08
Middlesex county.	
Allston, Cong. ch., for ch. (Mr. Burnell),	5 00
Cambridgeport, Pilgrim ch. and so.	252 91
Concord, Trin. Cong. ch. and so.	28 00
Malden, 1st Cong. ch. and so.	54 00
Melrose, Cong. ch. and so.	103 47
Newton, Eliot ch. and so.	100 00
Reading, Cong. ch. and so.	10 00
Stoneham, Cong. ch. and so., m. c.	6 30
Tewksbury, Cong. ch. and so., add'l,	12 00—571 68
Norfolk county.	
Medway, Village ch. and so.	50 00
West Medway, 3d Cong. ch. and so.	60 00
—, M. B.	20 00—130 00
Plymouth county.	
Bridgewater, Cen. sq. Cong. ch.	33 58
Kingston, Mayflower ch. and so.	10 00—43 58
Suffolk county.	
Boston, Old South ch., 500; Union ch., 263.35; do. m. c., 11.28; Shaumut ch., 200; Park-st. ch.,	

150; Eliot ch., 125; A friend, through Mrs. Williamson, for catechists in Madura, 50; A friend, 35; A friend, for West C. Africa, 8,78; Mrs. A., for Relief Fund, 1, 1,344 41	
Chelsea, 1st Cong. ch. and so.	35 00—1,379 41
Worcester county, North.	
So. Royalston, Amos Blanchard,	5 00
Winchendon, No. Cong. ch., to const. Rev. H. R. Foster, H. M.	92 11—97 11
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Worcester, Union ch., to const. Rev. Wm. V. W. Davis, H. M., 120.50;	
Piedmont ch., 40; A friend, 5,	165 50

Legacies. — Worcester, Lucius J. Knowles, by Francis B. Knowles and Henry A. Marsh, Ex'ts,

4,666 14
3,000 00
6,666 14

RHODE ISLAND.

Central Falls, Cong. ch. and so.	41 25
E. Providence, A friend,	200 00
Westerly, Cong. ch. and so.	43 14—284 39
<i>Legacies.</i> — Newport, Mary A. Roberts, by Samuel Engs, Ex't,	809 19
	1,093 58

CONNECTICUT.

Fairfield county.	
Bridgeport, Park-st. Cong. ch.	31 92
Fairfield, A friend, to const. ELLA STURGES, H. M.	100 00
Ridgefield, Cong. ch. and so.	6 70
Sherman, Cong. ch. and so.	15 67
So. Norwalk, Cong. ch. and so., to const. EDWARD D. LELAND, H. M.	106 57
Trumbull, Cong. ch. and so.	8 00—268 86
Hartford county. E. W. Parsons, Tr.	
Canton, Mrs. E. S. Canfield,	3 00
Granby, So. Cong. ch. and so.	7 85
Hartford, Park Cong. ch. and so.	6 00
Kensington, Cong. ch. and so.	15 00
New Britain, Mrs. S. M. Schneider, W. Hartland, Cong. ch. and so.	20 00
Litchfield co. G. M. Woodruff, Tr.	9 60—61 45
Thomaston, Cong. ch. and so.	52 60
Middlesex co. E. C. Hungerford, Tr. Higginum, Cong. ch. and so.	17 00
New Haven co. F. T. Jarman, Agent.	
East Haven, Cong. ch. and so.	24 21
Guilford, K. M. Dudley, for Relief Fund,	2 00
Meriden, E. I. Merriman, to const. MARY E. MERRIMAN, H. M.	100 00
Middlebury, Cong. ch. and so.	7 77
New Haven, Centre ch., m. c.	5 99
North Haven, E. Dickerman,	2 00
Wallingford, Cong. ch. and so.	60 63
Walcott, Cong. ch. and so.	6 00—208 60
New London co. L. A. Hyde and H. C. Learned, Trs.	
Lisbon, Cong. ch. and so.	4 00
New London, 1st Cong. ch., to const. GEO. F. TINKER, H. M.	114 38—118 38
Tolland co. E. C. Chapman, Tr.	
Talcottville, Cong. ch. and so.	286 73
Vernon Centre, Mrs. Lucy K. Pearl,	1 00—287 73
Windham county.	
Hampton, Cong. ch., A friend, add'l,	5 00
Voluntown and Sterling, Cong. ch. and so.	23 43
Westford, Cong. ch. and so.	7 30
Woodstock, 1st Cong. ch. and so.	31 24—66 97
	1,081 59

NEW YORK.

Brooklyn, Clinton-ave. Cong. ch., 2,122.40; Cent. Cong. Sun. sch., for two Bible Readers in Madura, 36; A friend, 100,	2,258 40
Buffalo, Westminster Presb. ch.	10 00
Camden, Cong. ch. and Sun. sch.	52 12
Crown Point, 2d Cong. ch. and so.	4 00
Eaton, Cong. ch. and so.	20 00

Fredonia, C. P. Hubbard,	10 00
Homer, B. W. Payne,	10 00
Hoosick Falls, A friend,	5 00
Marion, M. M. Heslor,	25 00
Mineville, F. L. Reed,	30 00
New Haven, Cong. ch., add'l,	3 00
New York, O. F. S.	4 00
Otto, Cong. ch. and so.	13 62
Owego, A friend,	50 00
Sherburne, 1st Cong. ch., to const. Mrs. H. A. FULLER, H. M.	108 32—2,603 46
<i>Legacies.</i> — Jamaica, Mrs. Keziah Griffin, by John A. King, Ex'r,	50 00
Northville, Amanda Wells, by O. J. Wells, Ex'r,	4,748 27—4,798 27

PENNSYLVANIA.

Philadelphia, Central Cong. ch., 43,28; Chas. Burnham, 200; I. P. Hubbard, 3,	246 28
Pottersville, Cong. ch.	10 45—256 73

NEW JERSEY.

East Orange, Trinity Cong. ch.	411 90
Haddensfield, J. D. Lynde,	150 00
Orange, A friend,	2 00
Plainfield, Mrs. Ören Johnson,	10 00—573 90

MARYLAND.

Baltimore, D. I. M.	1 00
—, A friend,	50 00—51 00

FLORIDA.

Daytona, Cong. ch., 8,58; A friend, 20,	28 58
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TENNESSEE.

Nashville, Mis. Soc., Fisk University,	21 00
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TEXAS.

Palestine, 1st Cong. ch.	27 00
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OHIO.

Berea, 1st Cong. ch.	17 16
Brooklyn Village, Cong. ch.	7 50
Chagrin Falls, Cong. ch.	15 25
Chardon, Cong. ch.	11 92
Hudson, Cong. ch.	15 23
Medina, Cong. ch.	101 70
Pomeroy, Welsh Cong. ch.	6 08—174 84

ILLINOIS.

Ashkum, Cong. ch.	1 50
Bartlett, Cong. ch.	16 00
Canton, Y. P. M. Soc.	20 10
Champaign, Y. M. C. A.	2 00
Chicago, 1st Cong. ch., 100; Leavitt-st. Cong. ch., 28,90; West-ave. Cong. ch., 12,91; Plymouth Cong. ch., 11,10 [Albert Dow, 75; C. F. Gates, 75; Mrs. C. F. Gates, 25; C. B. Bouton, 25; S. M. Moore, 25; E. A. Cummings, 25; above for sch. building at Mardin—250],	403 00
Farmington, J. W. Newell,	50 00
Galesburg, A friend for sch. building in Adana,	2 00
Gridley, Cong. ch.	9 33
Joy Prairie, Cong. ch.	85 79
Malta, Cong. ch.	15 10
Marseilles, Cong. ch.	41 45
Odell, Mrs. H. E. Dana,	20 00
Payson, Cong. ch.	12 65
Plainfield, Cong. ch.	8 00
Polo, Friends, for sch. bld'g at Mardin,	75 00
Roseville, Cong. ch.	30 59
Sandwich, Cong. ch.	25 00
Somonauk, Cheerful Givers, for the Hadjin Home,	13 39
South Chicago, Friends,	2 00
Thomasboro', R.	4 00
Waukegan, Cong. ch., 4; I. S. B., 5,	9 00—845 90

MISSOURI.

Springfield, "A friend, to the class of 1887," for Adana,	50 00
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MICHIGAN.

Ann Arbor, 1st Cong. ch.	69 00
Bay City, Rev. J. A. Wight,	50 00
Detroit, Arthur H. Bigg,	10 00
New Haven, Cong. ch.	4 78
Olivet, Cong. ch.	10 00
Reed City, H. G. Packard,	10 00
Stockbridge, Mrs. R. W. Reynolds,	5 00
Union City, A friend,	200 00
Whittaker, Two friends, for Relief Fund,	10 00
——, A friend, for Relief Fund,	5 00—373 78

WISCONSIN.

Brandon, Cong. ch.	30 50
Bristol and Paris, Cong. ch.	32 67
Clinton, Cong. ch.	34 00
Clintonville, Cong. ch.	12 23
Mazomanie, Cong. ch.	10 50
Oshkosh, 2d Cong. ch.	5 00
Royalton, Rev. M. L. Eastman, a thank-offering for divine goodness to a bereaved family,	10 00
Watertown, Cong. ch.	12 17
Windsor, Cong. ch.	16 00—163 07

IOWA.

Baxter, Cong. ch.	7 00
Belknap, Cong. ch.	3 08
Cubinnati, Cong. ch.	2 75
Dubuque, Cong. ch.	67 16
Grinnell, Friends, for a cornet for Rev. E. H. Richards's work,	40 31
Hampton, 1st Cong. ch.	10 24
Marion, Rev. A. Manson,	5 00
Otho, Cong. ch.	5 75
Polk City, Cong. ch.	64
Prairie Hill, Cong. ch.	16
Rockwell, Rev. and Mrs. J. Alderson,	5 00
Sawyer, Francis Sawyer,	25 00—172 09

MINNESOTA.

Leech Lake, A friend,	10 00
Medford, Rev. J. H. Morley,	5 00
Minneapolis, Plymouth ch., 51; 1st Cong. ch., 30.14; Mayflower Cong. ch., add'l, 50c.	81 64
New Ulm, Cong. ch.	8 25
Plainview, Cong. ch.	16 04
St. Cloud, 1st Cong. ch.	5 22
——, Friends,	100 00—226 15

KANSAS.

Brooksville, Cong. ch., 7.61; Thank- offering, 10,	17 61
Louisville, Cheerful Workers, for India,	1 50
Osawatimie, Cong. ch.	10 00—29 11

NEBRASKA.

Camp Creek, Cong. ch.	10 00
Hastings, Mrs. W. Walters,	50 00
Omaha, St. Mary's-ave. ch.	50 00
York, 1st Cong. ch.	28 28—138 28

CALIFORNIA.

Lugonia, 1st Cong. ch.	25 00
Oakland, Plymouth-ave. ch., 206.75; 1st Cong. ch., 98.45,	305 20—330 20

OREGON.

E. Portland, 1st Cong. ch.	8 28
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COLORADO.

Colorado Springs, E. N. Bartlett,	50
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DAKOTA TERRITORY.

Lake Preston, Cong. ch.	7 52
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WASHINGTON TERRITORY.

Colfax, Rev. Cushing Eells, to const. Mrs. SARAH J. PERKINS, H. M.	100 00
Medical Lake, Cong. ch.	10 00—110 00

INDIAN TERRITORY.

Vinita, Cong. ch.	2 00
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DOMINION OF CANADA.

Province of Ontario.	
St. Elmo, Cong. ch.	2 45
Province of Quebec.	
Montreal, Am. Presb. ch. and Sab. sch., for Mr. Logan at Ruk, 150; "C. A.," 5,	155 00

FROM THE CANADA CONGREGATIONAL
FOREIGN MISSIONARY SOCIETY.H. Hubbard Sherbrooke, *Treasurer.*

For Rev. W. T. Currie's expenses, add'l,	550 00
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FOREIGN LANDS AND MISSIONARY
STATIONS.

Japan, Kobe, DeWitt C. Jencks,	17 50
Turkey, Harpoot, Garabed,	20—17 70

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions in part,	8,583 00
For girls' sch.-building, Adana, Tur- key,	1,200 00
For Miss Cole, Monastir, for health trip,	88 00—9,871 00

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

Of which 29.62 for Ponape school; 20 for building at Adana; 7 for Mrs. A. H. Smith's work in China,	2,556 62
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FROM WOMAN'S BOARD OF MISSIONS FOR
THE PACIFIC.

For Miss Hooper's work in Japan,	82 50
(From Helping Hand Society, 1st Cong. Sab. sch., Portland, Ore.	10 00)
(From Mrs. Warren's class of boys, 1st Cong. Sab. sch., Portland, Ore.	10 00)
(From Ladies' Foreign Missionary Society, Portland, Ore.	62 50)

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — East Alstead, Cong. Sab. sch.	10 00
VERMONT. — No. Bennington, Green Box Bank Co.	41 57
MASSACHUSETTS. — Ballardvale, Union Sab. sch., for boy in Turkey, 50; Cambridge, No.-ave. Sab. sch., 23.33; Granville, Y. P. So. C. E., 3.84,	77 17
CONNECTICUT. — New Britain, Banyan Seeds, 7.17; Vernon, Y. P. S. C. E., 2.62,	9 79
NEW YORK. — New York, Mis. box of Willie A. Jamison, deceased, 2.02; Sherburne, Cong. Sab. sch., for Turkey, 20.14,	22 16
NEW JERSEY. — Orange Valley, Montrose Sab. sch., for Turkey, 13; Westfield, Cong. Sab. sch., for Marsovan, 31.71,	44 71
OHIO. — Cincinnati, Central Cong. Sab. sch., 21.15; Cleveland, Curtis Mis. So., for boy in India, 10,	31 15
ILLINOIS. — O'Fallon, Cong. Sab. sch., 4; Quincy, 1st Cong. Sab. sch., for educa- work under Rev. J. K. Greene, 50; Waver- ley, Cong. Sab. sch., 14.94,	68 94
MICHIGAN. — Detroit, Mis. Band, 1st Presb. ch., for school at Adabazar, 27; Sault-Ste. Marie, Cong. Sab. sch., 1.53,	28 53
IOWA. — Charles City, Charles L. Fitch,	50
KANSAS. — White City, Cong. Sab. sch.	6 29
NEBRASKA. — Neligh, Cong. Sab. sch., for Kyoto Training School,	10 00
TEXAS. — Austin, Tillotson Sab. sch., for Africa,	10 20
NORTH CAROLINA. — Wilmington, Willing Workers, for Mrs. Stover,	10 00

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Lisbon, A friend,	50	PENNSYLVANIA. — E. Smithfield, Cong. Sab. sch.	10 00
NEW HAMPSHIRE. — West Lebanon, Cong. Sab. sch.	10 00	VIRGINIA. — Herndon, Cong. Sab. sch.	5 00
MASSACHUSETTS. — Cohasset, Cong. Sab. sch., 6.54; Northampton, Edw. ch. Sab. sch., 49.37; South Hadley, 1st Cong. Sab. sch., 7.88; South Hadley Falls, Cong. Sab. sch., 18.60; Watertown, Phillips Sab. sch., 3.80,	86 19	WEST VIRGINIA. — Huntington, Infant class,	2 20
CONNECTICUT. — Bridgeport, Park-st. Cong. Sab. sch., 9.25; E. Hampton, Cong. Sab. sch., 6; Hartford, Pearl-st. Cong. Sab. sch., 33.89; Litchfield, 1st Cong. Sab. sch., 25; New Britain, So. Cong. Sab. sch., 30; Banyan Seeds, 10; New Haven, Ch. Redeemer Sab. sch., 21.47; Somerville, Cong. Sab. sch., 5.20; Watertown, Cong. Sab. sch., 11.30; West Hartland, Cong. Sab. sch., 2,	154 11	TENNESSEE. — Nashville, Sab. sch. Fisk University,	5 00
NEW YORK. — Arcade, Cong. Sab. sch., 1.90; Buffalo, 1st Cong. Sab. sch., 41.10; East Stockholm, 1st Cong. Sab. sch., 3.20; New Haven, Cong. Sab. sch., 2; So. Hermon, 1st Cong. Sab. sch., 2,	50 20	FLORIDA. — St. Andrews, R. W. Post,	1 00
		OHIO. — Cleveland, Irving-st. Cong. Sab. sch.	6 37
		ILLINOIS. — Chicago, Alexander Duff, 1; Joy Prairie, Cong. Sab. sch., 12,	13 00
		WISCONSIN. — Appleton, Primary dep't Cong. Sab. sch., 10.55; Fond du Lac, Willing Workers, 1.35,	11 90
		IOWA. — Farragut, Cong. Sab. sch., 10; Polk City, Collected by Lillian M. Hughes, 2.60,	12 60
		KANSAS. — Alma, Cong. Sab. sch., for Mr. Logan's work at Ruk,	5 13
		DAKOTA TERRITORY. — Valley Springs, Young People,	2 00
			<hr/> 375 20

COLLECTED BY REV. F. L. KINGSBURY, FOR INDUSTRIAL DEPARTMENT OF BOYS' SCHOOL, SAMOKOV.

E. W. Blatchford,	100 00	E. F. Bigelow,	10 00	A. Shuman & Co.	5 00
W. A. Wood & Co.	100 00	H. O. H.	10 00	W. M. Taylor,	5 00
W. O. Grover,	100 00	C. Woodworth,	10 00	R. S. Storrs,	5 00
J. N. Denison,	100 00	Z. Stiles Ely,	10 00	A. J. F. Behrends,	5 00
S. D. Warren,	100 00	H. R. Munger & Co.	10 00	Wm. Kincaid,	5 00
W. S. Houghton,	100 00	A. S. Barnes,	10 00	Mrs. R. C. Andrews,	5 00
Soc. of Ch. Endeavor,		Mary S. Johnson,	10 00	Mrs. J. V. Thayer,	5 00
Holbrook, Mass.	80 00	Friends,	7 00	Mr. Lane,	2 00
Small sums,	45 00	Cash,	6 00	A. A. Turner,	2 00
D. Stuart Dodge,	25 00	Henry M. Moore,	5 00	R. G. P.	2 00
Mrs. E. J. Holmes,	25 00	Mrs. Appleton,	5 00	M. E. Stevens,	50
Alpheus Hardy,	25 00	W. H. Wardwell,	5 00		
G. H. Whitcomb,	25 00	J. S. Ropes,	5 00		1,074 50
Helen B. Merriman,	25 00	Mr. Cook,	5 00		
S. B. C.	20 00	S. Salisbury,	5 00	Dr. Kingsbury, travel-	
Phillips Brooks,	15 00	N. R. Nichols,	5 00	ing expenses,	137 35
Samuel Johnson,	10 00	Cash,	5 00		
B. D. Allen,	10 00	G. N. Whipple,	5 00		937 15

COLLECTED BY REV. F. M. PRICE, FOR PRESS AND PRINTING MATERIAL FOR SHANSE.

Painesville, O., thro' Rev. Geo. R. Merrill,	50 00	—, Other friends,	23 25
Hudson, O., Mr. Ingersoll and Dr. Starr,	3 50	Eaton Rapids, Mich., Chil. Mis. Soc.	5 00
Brooklyn, N. Y., S. L. Husted,	25 00	Dover, O., Cong. ch.	10 00
Clarkfield, O., Friends,	8 75	Cleveland, O., Mad.-ave. ch.	7 00
Cleveland, O., Bethlehem Sab. sch.	21 85	—, A friend,	1 00
—, Broadway M. E. Sab. sch.	5 09		367 19
—, J. E. Ensign,	1 00	Donations received in June,	\$28,478 21
—, Miss Hulbert,	1 00	Legacies received in June,	7,707 46
Huntington, W. Va., thro' Mattie Barr and Libbie Johnston,	33 00		\$36,185 67
Cleveland, O., Bethlehem Bohemian Congregation,	20 00		
Cleveland, O., 1st Cong. ch.	16 25	Total from September 1, 1886, to June 30, 1887: Donations, \$288,018.57; Legacies, \$69,716.04 = \$357,734.61.	
Cincinnati, O., Dr. J. Taft,	10 00		
Oberlin, O., Friends,	125 50		

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND FOR FAMINE IN CENTRAL TURKEY.

MAINE.

Bangor, Rev. D. S. Talcott,	5 00
Bar Harbor, H. Enfiagian,	5 00
Kennebunkport, Harriet C. Wood,	5 00
So. Windsor, —, ,	1 00—16 00

NEW HAMPSHIRE.

Centre Sandwich, L. W. Stanton,	1 00
Exeter, Mary E. Shute, 5; A friend, 5; "L. Q. M.," 3,	13 00

Hanover, —, ,	8 00
Newmarket, Thos. H. Wiswall,	5 00
Wolfboro', W. N. H.	1 00—28 00

VERMONT.

Barnet, Y. P. Soc'y Chris. Endeavor,	15 00
Bristol, D. Bosworth, 5; F. W. Nash and wife, 5,	10 00
Castleton, —, ,	1 00
Lyndon, Mrs. M. L. T. Hidden,	1 00
Sudbury, "J. A. H.,"	26—27 26

MASSACHUSETTS.

Amherst, Mrs. O. C. Stearns, .	10 00
Ashland, Edwin Perry,	5 00
Auburndale, Cong. ch. and so.	148 47
Ayer, ———,	1 50
Boston, Eliot ch., 46.53; A lady, 50;	
Friends, 22.93; A friend, 6; H. F.	
Vickery, 5; W. H. Sparshoft, 5;	
Charles W. Stone, 5; John H. Dane,	
5; Mrs. Capron, of India, 5; A friend,	
5; "Friend B., 5; A friend, 5;	
"C., 5; A friend, 1; A friend, 1,	172 46
Boxford, Friends,	5 00
Bridgewater, A friend,	5 00
Conway, D. Lyons,	1 00
Dedham, "Mite Box,"	10 00
Dorchester, 2d ch., Elbridge Torrey,	
100; Mrs. S. B. Munger, 1,	101 00
East Stoughton, ———,	5 00
Granby, C. E. Hunt,	5 00
Greenfield, E. M. Russell,	10 00
Groton, Mrs. W. S. Spaulding, 50;	
M. Spaulding, 10,	60 00
Hadley, Geo. Dickinson,	4 99
Jamaica Plain, A friend,	5 00
Lowell, Herbert S. Johnson,	1 00
Medford, A friend,	5 00
Needham, A friend,	2 00
Newburyport, A. H. Wells, 5; A	
friend of humanity, 1,	6 00
Newton, Sympathizer,	1 00
Newton Centre, A family in Cong. ch.,	
for Paul's native land, 25; A friend,	
5,	30 00
Norfolk county, M. B.	40 00
Northampton, Miss K. E. Tyler and	
sister,	20 00
North Brookfield, A friend of missions,	1 00
North Cambridge, A friend,	5 00
Pittsfield, Mrs. H. M. Hurd,	2 00
Roxbury, Mrs. Wm. R. Lee, 10;	
———, 1,	11 00
Salem, Mary G. Ward, 9; ———, 5,	14 00
South Braintree, J. B. Sewall,	10 00
Townsend, Caroline Wright 2; Mrs.	
N. C. Robinson, 1,	3 00
Warwick, G. Squire,	5 00
Wellesley, E. L. Lord,	5 00
Winnon, E. H. Scoville,	5 00
Wilmington, Cong. ch. and so.	6 61
Worcester, Rev. W. V. W. Davis, 10;	
Mrs. M. E. Gough, 10; A friend, 5;	
"Amicus," 1,	26 00
———, "T,"	20 00—765 03

RHODE ISLAND.

Providence, C. A. Hopkins, 25; Har-	
vey N. Davis, 2; Grace L. Davis, 2,	29 00

CONNECTICUT.

Birmingham, Rev. L. O. Lee,	5 00
Brooklyn, Wm. Woodbridge,	5 00
Glastonbury, Geo. G. Williams,	50 00
Greenwich, "L. M. C.,"	1 00
Hampton, A friend,	5 00
Kensington, A member of Cong. ch.	5 00
New Britain, So. Cong. ch.	3 00
New Haven, Lucius Rowe,	5 00
New London, "L. E. L.,"	10 00—89 00

NEW YORK.

Albany, A friend,	2 00
Allensboro', Edward Whiteside,	5 00
Brooklyn, B. L. Benedict, 6.24; W.	
Mathison, 5; ———, 2; S. Bolton, 1,	14 24
Buffalo, A friend,	1 00
Fort Greene, Pres. Sab. sch.	30 00
Mooers, Mrs. I. G. Birchard,	1 00
New York, Isaac E. Smith, 50; Peter	
Carter, 25; Mrs. Anna Maltby, 10;	
N. Amerman, 10; Chas. R. Otis, 10;	
Wm. Kincaid, 10; C. M. Mather, 10;	
H. R. May and wife, 5,	130 00
Penn Yan, Chas. C. Sheppard,	100 00
Quogue, S. M. Woodbridge,	10 00
Rochester, Charles Covell,	10 00
Scarborough, Mrs. F. E. R.	5 00
Sherburne, A friend,	10 00

Troy, Miss M. I. Allen,	10 00
Utica, Rev. E. C. Pritchett,	5 00
Windham, Mrs. L. B. Atwater,	2 00—335 24

PENNSYLVANIA.

Easton, Chas. B. Stover,	10 00
Elkland, F. W. Crandall,	10 00
Jeffersonville, F. Whiting,	10 00
Mt. Jackson, Ella Clarke,	5 00
Newtown, "A. E.,"	50 00
Philadelphia, J. Bayard Herbey, 25;	
"A. N.," 5,	30 00
Reading, ———,	2 00—117 00

NEW JERSEY.

Boonton, "Eugenie,"	5 00
Englewood, C. B. Convers,	15 00
Newark, Henrietta D. Miller, 5; A	
friend, 1,	6 00
Orange Valley, Mrs. K. H. Van Wag-	
enen,	20 00
Red Bank, J. K. Chessman,	1 00
Summit, Rev. G. W. Wood,	5 00—52 00

DELAWARE.

Cooch's Bridge, Little Drops,	3 00
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WEST VIRGINIA.

Fowler's, "A. S.,"	5 00
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DISTRICT OF COLUMBIA.

Washington, "A. L. S.," 10; Rev.	
Wm. W. Patton, 5; A. C. Leavitt,	
5; One who loves the cause of mis-	
sions, 1,	21 00

OHIO.

Bellefontaine, S. W. Fuller,	2 00
Cincinnati, James W. Sibley, 50; A	
friend of missions, 1,	51 00
Cleveland, A friend, 10; P. M. Ozanne,	
9.70; J. L. Pope, 5; Rev. H. A.	
Schauffler, 5; John H. Dana, 2,	31 70
Columbus, "Millenarian,"	10 00
Mansfield, The Aultman & Taylor Co.	25 00
Oberlin, "A friend to the poor,"	5 00
Oxford, Mrs. B. H. Brown,	5 00
Wooster, "H. W. B.,"	9 04—138 74

ILLINOIS.

Buda, Cong. Sab. sch., 5; A friend,	
50c.	5 50
Chicago, "M. A. H.,"	10 00
Elgin, Rev. Geo. R. Milton,	5 00
Oak Park, Mrs. Elizabeth Durham,	5 00
Paxton, J. B. Shaw,	10 00
Peoria, Rev. A. A. Stevens,	5 00
Quincy, 1st Union Cong. ch., 10;	
Louise and Dora R. Maertz, 10,	20 00—60 50

KENTUCKY.

Louisville, Mrs. H. J. Browne,	5 00
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IOWA.

Adel, A. C. Hotchkiss,	1 00
Corning, M. J. Lovett,	5 00
Emmetsburg, Friends,	4 00
Manchester, Cong. ch.	24 00
Pleasant Prairie, Cong. ch.	4 25—38 25

MINNESOTA.

Fergus Falls, Frank H. Gray,	5 00
———, Friends,	60 00—65 00

KANSAS.

Larned, James C. Babbitt,	10 00
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NEBRASKA.

Wahoo, I. E. Phelps,	5 00
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CANADA.

———, "W. P. M.,"	1 00
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FOR YOUNG PEOPLE.

GOOD BEGINNINGS IN MICRONESIA.

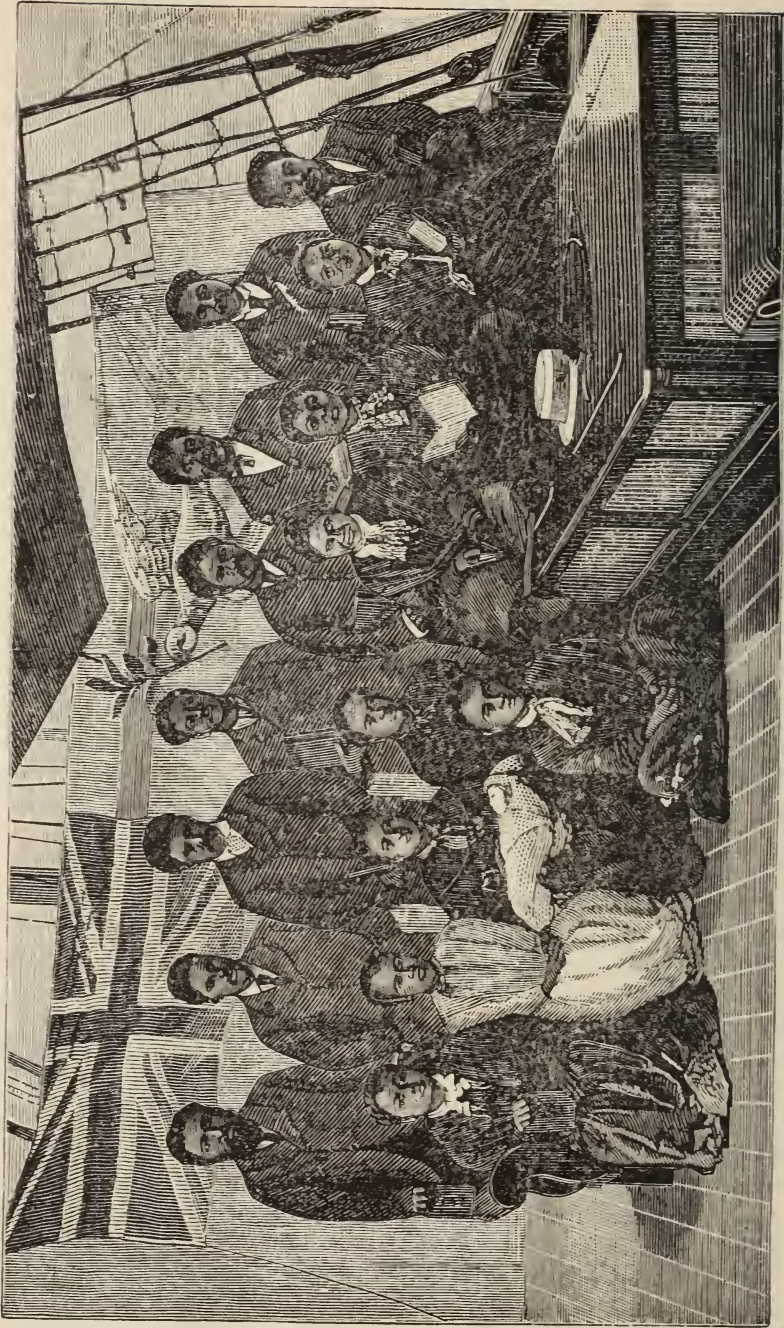
IN the mission life at Ruk, Micronesia, it is now springtime, and all things are, as it were, in the bud. The good seed has been sown, the true growth has begun, and the buds are the joyous beginnings of that "righteousness and praise which are to spring forth before all nations." The mail from Micronesia reporting the work of 1886 brought from Mrs. Logan, of Ruk, the story of some of these first things. She says, in regard to

THE GIRLS' HOME :

"A small native house near our own was completed in August, and in it we established six girls, with Karolina as house-mother. Karolina is a Ponape woman who lived in our family a long time. Mr. Logan brought her up from Mortlock last March. She is very faithful, and very glad to be of use in the Lord's work. With us to stand behind her in governing the girls and to have an oversight of them, she does well, and the girls are infinitely better off than they ever were before. Of course it is only a small beginning, but it was the best we could do. We hope two ladies will come to Ruk next year to take up the work for the girls."

THE BOYS' HOME.

There are also native houses for the boys who have come to live and be taught at the Anapano station by Mr. Logan. "Our boys," writes Mrs. Logan, "are doing wonderfully well. Some of them have been with us nearly two years now. One ran away during the year, tired of the restraints which life with us imposes. He was soon after very sick, and his friends came to know if they might bring him here for treatment. Mr. Logan gave them permission and attended to him very faithfully. He hardly thought he could live at first ; but he did recover, and we hoped that his sickness would touch his heart. But we see no signs of change for the better, though he feels very kindly towards us. This was some months ago. About that time there seemed to be a spirit of restlessness among the boys, and we feared what the end might be. Our assistant said : ' They 'll all go.' One of the brightest of them, Isaac by name, came one day to tell Mr. Logan that he wanted to return to his home, five miles away. He should not cast off his religion, he said (he is one of those preparing for baptism) ; he would try to teach his friends, etc. We felt that one so young and untried would



NATIVE PREACHERS OF NEW GUINFA WITH THEIR WIVES ON THE DECK OF THE MISSIONARY VESSEL, THE "JOHN WILLIAMS."

have little strength to stem the tide of heathenism, and Mr. Logan talked to him faithfully, telling him what we feared, and asked him to wait a little and think and pray over it. He did not go, and has seemed entirely contented ever since ; and we have had no more trouble with the others. We cannot know how much the prayers of dear friends at home have availed for us and for our people."

INDUSTRIAL WORK.

"Our school is alive with interest. The fourteen who came from Mortlock are all doing well. They seem happy and contented, and are eager to learn. The women are learning to sew nicely. As I write, three of them sit near, each sewing on trousers for her husband. Six out of the seven have made each a dress for herself, and have now nearly completed shirt and trousers for their husbands. Of course it has required much looking after and showing how, and some of the work must be taken out ; but they are all considerably wiser than when they began. The men, too, are busy in house-building, and they do their part in cultivating the land and in preparing food for our small family of twenty-five or thirty.

"I sometimes think I have a rather busy time in looking after the clothing of so many children. It seems as though somebody's clothes were giving out most of the time.

"Every Saturday two or three boys are detailed to wash the clothes of all of them. Last Saturday three rather inexperienced boys were detailed, and the clothes were not much improved by the washing — I did not see it until they were partly dry. When we called the attention of the washers to the fact that the clothes were not clean, they said : 'Yes ; but we were afraid of wearing them out if we washed them very much.' I appreciated their economy, but thought best to have them wash the clothes over again. It was a rainy time, so the clothes did not get dry Saturday night, and several of the boys came Sunday morning to apologize for wearing their old trousers to church, as their good ones were not dry. There is no word for *clean* in the language ; so you can imagine how little idea of cleanliness they have in their natural state. But they do learn. I am delighted to see the progress which those who work in the house make in this respect. I constantly have to teach them things which I find myself thinking they ought to know by instinct, and I have to jerk myself up and remember that they *have* no instinct of cleanliness."

SUNDAY AT RUK.

"There is no early morning meeting, as on other days, and the morning service commences at nine o'clock and lasts an hour. Sunday-school is held immediately after, and lasts an hour and a quarter. We both get quite enthusiastic in our Sunday-school work. The scholars have really made great progress, as the native teachers have also, in learning to teach. I have three meetings each week with the teachers ; and most of them have quite an understanding of the lesson and are improving greatly in ability. We have just finished the story of the raising of Lazarus, having spent several weeks upon it, committing most of it to memory.

"After dinner the children learn some easy lessons, or read, while we older ones rest awhile. Before three o'clock the bell rings for the afternoon service. The men gather in one part of the church, the women in another. Mr. Logan questions the men, and I the women, upon the morning sermon. Later we come together and, after singing and prayer, Mr. Logan gives them some additional thoughts upon the teaching of the morning, or else questions from Bible history. At the close I have a little meeting with the Sunday-school teachers, beginning the lesson for next Sunday. Then comes our English service. The audience is



HOUSES ON A POLYNESIAN ISLAND.

not large, only Captain Narrhun, the trader and his wife, Karolina, and our children. We have responsive reading, singing, and prayer, and Mr. Logan has a simple little practical talk for us. We did not at first plan this service, but lately have felt that we could not do without it.

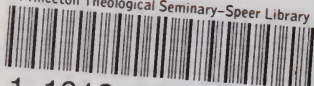
"After our tea Arthur moves the organ out on the veranda and the natives gather about for a little song service until the bell rings for evening worship in the church. The natives greatly enjoy it. Mr. Worth takes the evening church service. So we are all at home together."

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